

Vampires of the Slavs



By
Jan Perkowski

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– 1976 –

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Dedicated to ALBERT PERKOWSKI, a victim of the great vampire epidemic:

“In a dissertation by Müller (Leipzig, 1736) we learn, on the authority of Cluverius and Dannhaverus (Acad. Homilet. p. ii.), that a certain Albertus Pericofcius in Muscovy was wont to tyrannize over and harass his subjects in the most unscrupulous manner. One night when he was absent from home, his whole herd of cattle, acquired by extortion, perished. On his return he was informed of his loss, and the wicked man broke out into the most horrible blasphemies, exclaiming, ‘Let him who has slain, eat; if God chooses, let him devour me as well. ‘As he spoke, drops of blood fell to earth, and the nobleman, transformed into a wild dog,, rushed upon his dead cattle, tore and mangled the carcasses and began to devour them; possibly he may be devouring them still (ac forsan hodieque pascitur). His wife, then near her confinement, died of fear. Of these circumstances there were not only ear, but also eye witnesses. (Non ab auritis tantum, sed et oculatis accepi, quod narro).”

– Sabine Baring-Gould
The Book of Were-Wolves
London, 1865

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PREFACE

Many have queried how I first began my investigation of this subject. I can best answer with the following tale.

It was time to head south, time to return to the campus. The research was almost done - just one more farm. This one was farther out than the others. Maybe that's why I left it to last.

I drove up to the gate, over the cattle guard, and into the yard. A middle-aged farmer was working on a tractor not far off, so I hailed him and asked if I had come to the right place. He nodded and continued to work. I then attempted to explain my mission: I was writing a book on the Canadian Kashubs and would like to ask him a few questions. He suggested that I talk with his wife in the house.

By now the sun had begun to set and I was anxious to be done with this last interview, which didn't seem promising anyway. Armed with my tape recorder and questionnaires, I set out for the farm house, where I was met by the daughter-in-law. The lady of the house was off on an errand and would be back shortly. Making good use of the wait, I set up the tape recorder and began to gather some background information from the daughter-in-law, who was preparing supper.

It wasn't long before the farmer's wife appeared. She too was middle-aged, between fifty and fifty-five, and was not unlike the other Kashubian women I had interviewed - except that her upper incisors were missing. After a few introductory words we set to work. Slowly, in Kashubian, I proceeded through the litany of questions: What is your name? When do you speak Kashubian Her answers were terse and to the point. Nothing was volunteered. Finally I came to the folklore questions: How do

you celebrate a wedding? What do you do on Easter morning? What is a gnome?

On and on it went until I came to the question: What is a vampire? In the same manner that she had replied to all the other questions she said "That's what I am." This is where it all began my interest in vampires.

Since that September afternoon in 1968 my research on the Slavic vampire has not ceased. It has led to a mono graph, various radio and T.V. appearances, and finally a college course entitled "Vampires of the Slavs." The course was first given at the University of Texas during the spring of 1974 with an initial enrollment of 650 students. It has been given four more times since then. The present volume is a result of these courses. Although much has been written in English about the vampire theme in literature, there is precious little to be had in any language about the Slavic folkloric vampire.

Gathered in this anthology are seminal works, some long out of print, others not previously available in English. Though specifically designed for use in college courses on Slavic Folklore or Slavic Civilization, there is much here of interest to the general reader.

In conclusion, I would like to add a note of thanks to Charles Gribble without whose help this work would not have appeared. To my long-suffering wife I can only say - Thank God! The vampires have finally left us!

INTRODUCTION

There are few who find no fascination in vampires. The very word evokes a sequence of spine chilling images: a moonlit castle in Transylvania, wolves howling in the Carpathians, sallow Count Dracula in quest of a meal... Yet the European vampire is an elusive creature and stalking him is no easy matter. The quest eventually leads to the Slavic lands of Eastern Europe. Further antecedents are list in a hazy past.

Christianity first came to the Slavs in the ninth and tenth centuries. It replaced an older, pantheistic belief structure, the Old Religion. Despite the rigor of the Christian proselytizers in stamping out the Old Religion, elements have survived in our times. The vampire is one of them.

Machal's article "Slavic Mythology" is a reasonable survey of what we know of this Old Religion. There exist better, more up-to-date studies on various aspects of the Old Religion. Roman Jakobson's "Slavic Mythology" is a good example.' However, Machal's study remains the best survey of pre—Christian Slavic spiritual culture available in English. In it he describes the Slavic vampire within the context of his fellow daemons.

Dom Augustin Calmet's treatise is the first comprehensive study of the Slavic vampire. Although no English translation of this work has appeared for more than a century, his 'case histories' are much repeated by later writers: Dudley Wright, *The Book of Vampires* (1914); Montague Summers, *The Vampire* (1928) and *The Vampire in Europe* (1929); Anthony Masters, *The Natural History of the Vampire* (1972); Gabriel Ronay, *The Truth About Dracula* (1972); and Raymond T. McNally, *A Clutch of Vampires* (1975). Given here is an abridged version of the first English translation (1759). Although occasionally whole

chapters have been left out, their full titles have been retained. The guiding principle for abridgement has been to retain all data pertaining to the Slavs, but to omit long passages dealing with classical antiquity and the Sacred Scriptures. Dom Calmet was drawn to this subject not by an intrinsic interest in the Slavs or even in vampires, but rather by the unequalled outbreak of vampirism which had occurred in Slavic lands during the 1730's. As a theologian, he felt the need to set matters straight. Finding no miraculous or other supernatural cause for the phenomenon, Dom Calmet concludes that hasty burial is the chief factor supporting belief in the vampire.

Considering the state of medical knowledge in Calmet's day, one can well appreciate his conclusion. A century later this theme was still topical, as evidenced by Poe's famous tale of horror, "The Premature Burial." But surely in our own day this no longer happens. Or does it? As evidence I submit two recent newspaper clippings, the first from the *Houston Chronicle* and the second from the *Austin – American Statesman*:

*“ERROR PUTS INJURED MAN
IN MORGUE FOR 12 HOURS*

Chartes, France -- Doctors today hoped to save the life of 68-year-old Henri Leroux after he spent 12 hours in the local morgue, taken for dead.

Leroux was knocked down by a car in his village of Boulangeries, near here, Wednesday and a doctor called to the scene said he appeared to be dead.

That was enough for the firemen and gendarmes. Although the doctor had assumed Leroux would be taken to the hospital, they decided that since he was dead his place was in the local morgue. And that is where they took him.

Leroux's luck then turned, for since it was a cold night the refrigeration system in the morgue was not switched on. The following morning the cleaning woman saw the corpse moving slightly and gave the alert.

Leroux is now in the hospital, with a fractured skull and double leg fracture.

HURTS HER SLEEP

"Camden, Ark. – Mrs. Rodell Pace, 52, of Camden filed a \$500,000 lawsuit Tuesday contending she was sent to a funeral home for embalming while in a diabetic coma.

The suit named Dr. Willis Colyar, Jr. and St. Paul Fire and Marine Insurance Co., the insurance company for Ouachita County Hospital, as defendants. The doctor signed a death certificate on Jan. 6 without examining Mrs. Pace, the suit contends. It said a nurse allegedly pronounced the woman dead.

The suit added that Williams Funeral Home attend ants discovered Mrs. Pace was alive while waiting for a mortician.

The suit contends the incident has permanently prevented Mrs. Pace from working and the thought of what could have happened has resulted in her inability to sleep."

In nineteenth century England the vampire theme entered literature, where it has since flourished, reaching the proportions of a fad. This fad has spawned analytic and pseudo—analytic works, which tend to confuse the original folkloric vampire with his reflection in literature, usually with a view to sensationalism. The following three definitions serve as excellent examples: "First and foremost, the vampire is an erotic creation" – Ornella Volta, "The vampire has a body, and it is his own body. He is neither dead nor alive; but living in death. He Is an abnormality;

the androgyne in the phantom world; a pariah among the fiends” – Reverend Montague Summers, and “There are two kinds of vampire: mythical and real. Both were killers. The mythical vampire killed thousands out of self-generating fear that created a death-wish – similar to the power of a witch-doctor. The real-life vampire killed in more modest quantities but usually in a more horrific way – and was judged in court to be a psychotic killer” – Anthony Masters.

“The Vampire – A Study in Slavic Bi-Culturalism” is an attempt to separate four basic vampire types from this jumbled skein. This quaternary division has proved viable when applied to the Slavic data. When applied to other cultures, further distinctions may be necessary. One case in point is the psychotic vampire. Similar behavior patterns in different cultures may be interpreted differently, both in terms of the traditional culture and of the civil le gal code. The following is a recent article from the *Manchester Guardian* concerning the ‘Vampire of Nuremberg’:

“VAMPIRE’ ACCUSED OF MURDER

Nuremberg -- A deaf and dumb Satanist, who claims he sucked blood from fresh corpses, faced murder charges here today, with medical witnesses disagreeing about his fitness to be tried.

Kuno Hofmann, aged 41, dubbed “the Vampire of Nuremberg” by the local press, is accused of shooting dead a young couple after finding them cuddling in a car in woods near here in May, 1972.

The indictment said a post-mortem examination showed signs that the couple’s wounds had been sucked.

Hofmann is also charged with the attempted murder of a night watchman, whom he is said to have shot and wounded while trying to break into a mortuary.

As the proceedings opened, the first of two psychiatrists appointed by the court. Dr. Eberhard Roessler-Hofmann, said the accused man had lost touch with the world about him and was unfit to stand trial.

But the psychiatrist's colleague, Dr Hans Schildmayer, disagreed. Dr Schildmayer told the court that Hofmann was himself largely responsible for his "hysterical condition."

The court then adjourned until tomorrow when a third psychiatrist's opinion will be heard.

Nuremberg's chief prosecutor, Herr Helmut Hushke, has stressed that Hofmann is on trial for murder and attempted murder and his vampire claims, while they should be taken into consideration, are not the issue."

In another article, "Soldiers Kill, Eat Officer in Cambodia," which appeared in The Washington Post, soldiers killed and devoured the flesh and organs of their paymaster, because he cheated on their salaries. Although this act is similar to that of the 'Vampire of Nuremberg,' it was interpreted quite differently in Khmer (Cambodian) culture. According to their folk beliefs, one's strength and vital force are lodged in the heart and liver. Therefore, the ultimate expression of rage against one's enemy is to kill him and devour these two organs, thereby be coming stronger at the enemy's expense. These Cambodian soldiers, therefore, cannot be equated to the 'Vampire of Nuremberg,' who was indicted for murder in the German courts and pronounced psychotic by a court appointed psychiatrist. Still another variation would be the Uruguayan soccer team which was recently granted absolution by the Catholic Church for

eating the brains and flesh of some of their comrades while trapped in the Andes Mountains. Western society has chosen not to label these men psychotic, but to recognize the instinct for self-preservation which forced them to break a powerful taboo.

Toward the end of the nineteenth century and on into the twentieth there developed a strong interest in things occult.. Much study was devoted to animal magnetism, Mesmerism, hypnotism, spiritualism, and theosophy. A. Os borne Eaves' treatise is an attempt to explain vampirism in terms of the occult. The text presented here is an abridgement. Deleted are non-Slavic examples and much of the 'scientific' reasoning. For Mr. Eaves the vampire is a being of the spirit world who feeds either psychically or emotionally. The example he cites from Sir Arthur Conan Doyle's *The Parasite* is an extreme case of psychic vampirism, a "parasite soul." There is a striking similarity between Eaves' world of spirits reached through hypnotism and the old Slavic concept of two souls, one of which wanders off during sleep. In our own day these occult phenomena are the concerns of parapsychology.

"A Recent Vampire Death" is intended as a sequel to "A Study in Slavic Bi-Culturalism." The former is an attempt to define and classify the vampire. In the latter work a method of analysis is proposed. Much has been writ ten about the vampire. Almost every year there appears at least one new compendium of vampire tales, lore, or short stories. However, no one has yet succeeded in classifying his data in a satisfactory manner. The model proposed here is meant as an outline, a point of departure, to aid in eliciting, extracting, and collating all relative elements. Until this goal is reached with a sizeable body of vampire data, all conclusions must be viewed as highly tentative.

The Afanas'ev selection, with notes omitted, is taken from a much larger, multi work. Afanas'ev's theoretical precursors were

the Grimm brothers, who founded the mythological school of folklore. They held that the ancient beliefs, the myth of a people, could be discovered through the study of contemporary oral literature. For Afanas'ev meteorological, especially solar, phenomena were central symbols in this system of myths. He found thunder, lightning, clouds, and the conflict of light and dark everywhere. Vampires were no exception. Are not clouds repositories of moisture, which can be removed by various natural forces? Although his theoretical base has long since gone out of fashion, the assemblage of facts concerning vampire beliefs among the Slavs is quite substantial and still worthy of consideration.

The excerpts from Moszynski's classic two-volume work on Slavic culture cover much the same ground as Afanas'ev, but with more recent examples. Apparently Moszynski even engaged in field work. Yet interpretation of the data is no more modern than Calmet's classic work of the 18th century. Basically it is rationalistic with none of Afanas'ev's methodological interpretations. One would wish for an elaborated psychological interpretation, also already broached by Calmet in terms of "fascination."

The excerpts from my monograph *Vampires, Dwarves, and Witches Among the Ontario Kashubs* present data gathered in Canada during the summers of 1968 and 1969. It was then that I stumbled upon a functioning Slavic vampire cult, as already described in the Preface. The vampire is not without kin, whether mortal or supernatural. Therefore it is not surprising that the Ontario Kashubs believe not only in vampires, but also in the succuba, who attacks at night, taking one's breath away. Both of these daemons are fully described in the excerpted testimony of my informants.

Gypsies are not Slavs, but the Gypsies described by Vukanović live among Slavs and interact with them. In fact, the Gypsy Dhampirs rid the Serbs of their vampire pests. This work, as a folklore field report, leaves much to be desired, especially in terms of classification and analysis, but the raw data is interesting enough of itself. One lesson to be gleaned from the maze of data is the simple fact that vampire belief varies from one village to the next. Not all of these vampires are human and many of them appear to be hybrids of other daemons: poltergeists, shape shifters, and incubi. Vukanović's work is given in its entirety except that the non-essential notes have been omitted.

In the Ukrainian folk tale "The Vampire and St. Michael" and the Serbian folk tale "The Three Brothers" are found two examples of the Slavic folkloric vampire. In both cases the vampires consume flesh as well as blood. A further discussion of the flesh-eater type of vampire can be found in Afanas'ev's article. The Ukrainian vampire, like the Kashubian vampire, is a compulsive counter.

If one compares the type of Serbian vampire found in the tale of *The Three Brothers* with those described in Vukanović study, it becomes obvious immediately that they differ greatly, yet both provide data for the Serbian folkloric vampire. Roman Jakobson has pointed out that the daemonology in Russian folk tales does not resemble that found in Russian folk belief. Clearly this difference is also to be found in Serbian folklore and should be the subject of further study. Even more interesting are the similarities between the vampire in this tale and that in the Ukrainian tale of the "Vampire and St. Michael." The text given here is only one episode in a much longer tale.

Influenced by Prosper Merimee in his youth, A. K. Tolstoy wrote a short story entitled "La famille du Vourdalak." It

was translated into Russian in 1884, but did not appear in print until 1906, and then only in a shortened version. The English translation given here is based on the original French text. The very fact that the story was originally written in French and not the author's native Russian is an indication that its origins are in European, i.e., non-Slavic, Romanticism, which of ten took up the vampire theme. It is obvious that Tolstoy did not consult native Russian folklore sources such as Afanas'ev. Yet, since he mentions Calmet in the text, he must have read West European sources. Nonetheless, in this tale we have an example of a Slavic literary vampire in that the author is a Russian and the vampire a Serb.

In their classic article Ditmars and Greenhall present the results of the first comprehensive, scientific study of *Desmodus rotundus*, the vampire bat. It is in this article that it was first demonstrated that vampire bats lap, but do not suck blood, that they walk on all fours by using the long thumbs on their wings as a foot, and that they can digest food while hanging upside down. The vampire bat has been the subject of continued study, both for purely scientific and also for a more practical reason: bats carry rabies. Consider the following abridged article from Charlottesville's *The Daily Progress*:

“RETURN OF BATS BRINGS DANGER OF RABIES TO AREA

Bats are back for the summer and with them comes the danger of a rabies outbreak.

But, according to Dr. George Moore, director of the Thomas Jefferson District Health Department in Charlottesville, the health department “has reason to believe” that the incidence of bat rabies in the Charlottesville area is subsiding but could recur.

The local health department, Moore said “will continue to study the problem and will accept ‘fallen bats’ for rabies examinations this summer...

“Humans nicked, scratched or bitten by bats found to be rabid by laboratory examination may require rabies vaccine,” Moore said...

“The summer of 1972 saw a bat rabies outbreak in the Al area. A similar outbreak occurring in Delaware at the same time led to investigations of the bat rabies problem by the district health department and the National Communicable Disease Center,” Moore said.

The local health department, Moore said, has continued to study the bat rabies problem. According to Moore, two rabid bats were identified in the Charlottesville area in 1973 and one in 1974. The year 1966 was the last year any other rabid animal was identified in this area, Moore said...

According to Moore, bats do not exhibit “furious” rabies symptoms, such as with dogs, and thus do not purposely attack other creatures...

“The most abundant bat in the Charlottesville area is the Little Brown Bat. This bat appears gray or black when young. Our native bat is somewhat migratory in that they are thought to move several hundred miles south of this area when they are ready to hibernate.

The bats range from northern Georgia to New England, Michigan and other north-central states. They exist wholly on insects,” Moore said.

Bats are easily disturbed when roosting or hibernating and adverse weather or lack of insects take a high toll of bats from lack of food, Moore said.

“Researchers have recently found rabies virus in the salivary glands of bats even without the bat succumbing to rabies. It is thought that bats may thus serve as carriers of the rabies virus.

“When carnivorous wild animals prey on fallen bats, the animals contract the disease and transmit it to other non-flying animals,” Moore said.

Foxes, for example, may be scratched or bitten by a live rabid bat found on the ground. The foxes can contract furious rabies and attack other foxes, dogs, cattle or humans. When a fox or cat eats a bat that has died from rabies, Moore said, it is presumed that rabies will not be contracted unless the virus enters the blood stream through a cut or scratch, Moore said...

In 1972, Moore said, it is possible that migratory bats from Mexico or Central America traveling northward carried rabies virus in their salivary glands and infected the native brown bat population. Bats on migration tend to roost near other bat species and therefore have opportunity to transmit rabies to other bats.

“We believe that the 1972 bat rabies outbreak, both here and in Delaware, came about because of one or more infected mi bats migrating north,” Moores said.

Of course we know that Slavic vampire beliefs far antedate European acquaintanceship with the vampire bat of the New World. Rabies, however, was well known in Europe and it is not unreasonable to assume that it might have been carried by an indigenous bat species. The scientific name for rabies is Hydrophobia, meaning “fear of water.” Fear of water is not unknown in the considerable body of vampire and werewolf beliefs. Might not Hydro phobia have been one of the epidemics proposed by Calmet?

Surely the ultimate causes of vampirism are multiple and varied, but they are finite in number. With careful study they will be isolated. This anthology is a step in that direction. Further steps will eventually lead to lands east of the Slavs, surely to the Middle East, perhaps even farther:

*“Vampire’ Woman Blamed for Deaths
Washington Post*

JAKARTA - A vampire has been blamed for the death3. of the five successive husbands of an attractive 25- year-old woman living in South Sumatra, it was reported here Tuesday.

All five husbands died of acute anemia less than a month after their marriage.

The girl’s parents finally consulted a local medicine man who concluded that she was possessed by a ‘nagasjatingarong’, a sort of vampire, which has sucked the blood of the unfortunate husbands.”

January 1, 1976

Jan L. Perkowski
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Charlottesville, Va.

SLAVIC MYTHOLOGY

By
Jan Machal
(Translation: F. Krupička)

INTRODUCTION

Since those records of ancient Slavic life which have survived are very superficial, it is not surprising that only scanty and fragmentary knowledge of Slavonic religions as come down to us. The native chroniclers, imbued with Christian civilization, dealt shallowly and, it would seem, reluctantly with the life of their pagan ancestors; and while writers of other nationalities have left much more thorough accounts of the religions of the Slavic peoples, yet, being ignorant of the Slavic dialects and insufficiently familiar with the lives and customs of the Slavs, their documents are either very confused or betray a one-sided Classical or Christian point of view. It must further be borne in mind that the extant data treat of the period immediately preceding the introduction of Christianity, when the Slavic nations, inhabiting a widespread region and already possessed of some degree of civilization, had made considerable progress from their primeval culture. Hence no inferences may be drawn from the mythology of one Slavic nation as to the religion of the Slavs as a whole.

The most ample evidence, relatively speaking, is found regarding the religion of the Elbe Slavs, who adopted Christianity as late as the twelfth century. Thietmar, Bishop of Merseburg, gives the earliest accounts of their religion (976—1018), and the description of the rites of the Slavic tribe of the Lutici by Adam of Bremen, in his *Gesta Harninaburgensis ecclesias pontificum*

(eleventh century), is founded chiefly on Thietmar's report. Helmold, a German chronicler of the twelfth century, who had seen the countries of the Elbe Slavs with his own eyes, transmitted important evidence of their religion in his *Chronica Slavorum*; and in like manner the Danish historian Saxo Grammaticus, writing in the same century, spoke of the idolatry of the Elbe Slavs, his statements being confirmed by the Danish *Knytlingasaga*. Further detailed accounts of Slavic paganism may be found in the lives of St. Ottø, a bishop of Bamberg, who was renowned as a missionary among the Pomeranian Slavs.

The most important evidence for Russian religion is contained in the *Chronicle* of Nestor (1100); further fragments of pagan customs are preserved in the old Russian epic *Slovo o pluku Igoreve* ("Song of Igor's Band"), which dates from the twelfth century; and to these two main sources for a knowledge of the pagan period in Russia may be added some old religious writings directed against the heathenism which still lingered among the folk.

Mention of the religions of the eastern and southern Slavs is made in the works of the Greek historian Procopius of Caesarea (sixth century) and of the Arabian travellers al-Mas'udi and Ibrahim ibn Vāsifshāh (tenth and twelfth centuries respectively), while allusions to ancient Slavic pagan rites and idolatry are found in the mediaeval encyclopedias which were translated from Greek and Byzantine originals.

The main source for the religion of the Czechs is the *Chronicle of Cosinas* (ob. 1125), supplemented by the *Homiliary* of the Bishop of Prague (twelfth century.) The chronicler Dugosz (fifteenth century) records fairly de tailed accounts of the old Polish religion, although they are not very reliable; and allusions of a more specific character occur in some fragments of old Polish literature, particularly in Polish-Latin homilies.

These poor and scanty accounts of the mythology of the ancient Slavs are supplemented by old traditions which still live among the people, these legends being very rich and containing ample survivals of the past, since even after their conversion to Christianity the common folk clung to their pagan beliefs. Thus ancient national tales, preserved in this very day, contain distinct traces of the early faith, and these traditions, verified by old evidence are of such prime importance that they will form the basis of our description of Slavic mythology.

PART ONE

CHAPTER I

BELIEF IN SOUL AND GENII

In Slavic belief the soul is a being quite distinct from the body, which it is free to leave even during life, so that there are many stories of human souls coming forth from the bodies of sleeping persons and either dwelling in trees or, in the shape of white birds, fluttering about in the world and finally returning to their normal habitations. It is inadvisable to go to bed thirsty, lest the soul, wearied by its search for water, may weaken the body. If a man faints, his soul leaves his body and uneasily flutters about the world; but when it returns, consciousness is likewise restored. Some individuals have lain like dead for three days, during which time their souls dwelt in the other world and beheld all that might be seen either in heaven or in paradise. A soul which leaves the body when asleep and flies about in the world is called Vjedogonja or Zduh, Zduhacz ("Spirit") by the Serbs; and not only the souls of sleeping persons, but even those of fowls and domestic animals, such as cats, dogs, oxen, etc., may be transformed into Zduhaczs. These genii, regardless of nationality, sex, or age, assemble on mountaintops, where they battle either singly or in troops, the victors bringing to their countrymen a rich harvest and success in breeding cattle; but if a man's soul perishes in this fight, he will never awake. In Montenegro a distinction is drawn between Zduhaczs of land and sea, the former causing drought, and the latter rain, so that the weather depends on which of these two wins. A sudden storm points to a battle among such Zduhaczs; but in all other respects

these genii are considered good and sensible and stand in high repute.

The Montenegrins personify the soul as Sjen or Sjenovik (“Shadow”), this being a genius which has charge of houses, lakes, mountains, and forests, and which may be a man or a domestic animal, a cat, a dog, or more especially – a snake.

It is a general Slavic belief that souls may pass into a Mora, a living being, either man or woman, whose soul goes out of the body at nighttime, leaving it as if dead. Sometimes two souls are believed to be in such a body, one of which leaves it when asleep; and a man may be a Mora from his birth, in which case he has bushy, black eyebrows, growing together above his nose. The Mora, assuming various shapes, approaches the dwellings of men at night and tries to suffocate them; she is either a piece of straw, or a white shadow, or a leather bag, or a white mouse, a cat, a snake, a white horse, etc. First she sends refreshing slumber to men and then, when they are asleep, she frightens them with terrible dreams, chokes them, and sucks their blood. For the most part she torments children, though she also throws herself upon animals, especially horses and cows, and even injures and withers trees, so that various means are employed to get rid of her.

In Russia the Moras, or Kikimoras, play the role of household gods (*penates*). They are tiny female beings who live behind the oven; and at night they make various noises, whining and whistling, and troubling sleeping people. They are very fond of spinning, hopping from place to place all the time; and they tangle and tear the tow of women who rise from the spinning-wheel without making the sign of the cross. They are invisible and do not grow old; but manifestation of their presence always portends trouble.

Among the Slavs, as well as among many other peoples, there is a widespread belief that certain persons can assume the form of wolves during their lifetime, like the English werewolf, the French *loup-garou*, the Lithuanian *vilkakis*, etc., such a man being termed Vlkodlak (Vukodlak, Vrkolak, Volkun, etc.). A child born feet foremost or with teeth will become a Vikodlak; and a man may undergo transformation into such a being by magic power, this happening most frequently to bride and bridegroom as they go to church to be married. A person turned into a Vikodlak will run about the village in the shape of a wolf and will approach human dwellings, casting plaintive glances at people, but without harming anyone; and he will retain his wolf—like shape until the same person who has enchanted him destroys the charm.

Among the Jugo-Slavs (“Southern Slavs”) there still lingers an old tradition, dating from the thirteenth century, of a Vukodlak who followed the clouds and devoured the sun or the moon, thus causing an eclipse; and accordingly, on such an occasion, drums were beaten, bells rung, and guns fired, all this being supposed to drive the demon away.

The Vlkodlak can transform himself not only into a wolf, but also into hens and such animals as horses, cows, dogs, and cats. At night he attacks cattle, sucks the milk of cows, mares, and sheep, strangles horses, and causes cattle to die of plague; he may even assail human beings, frightening, beating, and strangling them. The Slavs in Istria believe that every single family has its own Vukodlak, who tries to harm the house; but the house also possesses a good genius, the Krsnik (Kresnik, Karsnik), who protects it from the Vukodlak and battles with him. In popular tradition the Vikodlak is frequently identified with the Vampire, and similar stories are told concerning both beings.

The Slavs universally believe that the soul can leave the body in the form of a bird (a dove, a duck, a nightingale, a swallow, a cuckoo, an eagle, a raven) or else as a butterfly, a fly, a snake, a white mouse, a hare, a small flame, etc. For this reason, whenever a man dies, the window or the door is left open, thus freely enabling the soul to come and go so long as the corpse remains in the house. The soul flutters about the cottage in the shape of a fly, sitting down, from time to time, upon the stove and witnessing the lamentations of the mourners as well as the preparations for the funeral; and in the courtyard it hovers around as a bird.

That the soul of the dead might suffer neither hunger nor thirst, various kinds of food or drink were put into the coffin or the grave; and besides other presents, small coins were given to the deceased, thus enabling him to buy a place of his own beyond the tomb. At the banquet celebrated after the burial a part of the meal was put aside for the soul, which, though invisible, was partaking of the feast; and during the first night after the funeral the soul returned to the house to see it once more and to refresh itself. Accordingly a jug of water was placed under the icons, and on the following day it was inspected to ascertain whether the soul had drunk or not, this practice sometimes being continued for six weeks. In Bulgaria the head of the grave is sprinkled with wine the day after the funeral, in order that the soul may not feel thirsty; while in Russia and in other Slav countries wheat is strewn or food is put upon the place of burial.

For forty days the soul dwells on earth, seeking for places which the deceased used to frequent when alive; it enters his own house or those of other persons, causing all sorts of trouble to those who had been enemies to the departed, and it is either invisible or else appears in the form of an animal. Bulgarian tradition speaks of the soul as approaching the body on the

fortieth day, trying to enter it and to live anew; but being frightened by the disfigured and decaying corpse, it flies away into the world beyond the grave. The belief that the soul remains for forty days in the places where it had lived and worked is universal among the Slavs. According to Russian tradition it then flies upward to the sun, or the moon, or the stars, or else it wanders away into forests, or waters, or mountains, or clouds, or seas, etc.

The souls of the deceased often appear as jack-o'-lanterns flickering about in churchyards or morasses, leading people astray in swamps and ponds, or strangling and stupefying them. Woe to him who ridicules them or whistles at them, for they will beat him to death; but if a wanderer courteously asks their guidance, they will show him the road that he must follow.

In Slavic belief the souls of the departed maintained, on the whole, friendly relations with the living, the only exceptions being the ghosts of those who had been either sorcerers or grievous sinners in their lifetime, or who had committed suicide or murder, or who had been denied Christian burial. The souls of sorcerers, whether male or female, are loath to part with their bodies and cannot leave in the usual way by door or window, but wish to have a board in the roof removed for them. After death their souls take the shapes of unclean animals and enter houses at night, worrying the inmates and seeking to hurt them, the same enmity toward the living being shown by the souls of those who have committed suicide, since they endeavor to revenge themselves for not having been properly buried. In ancient times the bodies of suicides, as well as criminals, drowned persons, and all who had met with a violent death or were considered magicians, were refused interment in the churchyard, their corpses being buried without Christian rites in forests or swamps, or even thrown into pits. The lower classes believed that the

souls of such persons caused bad harvests, droughts, diseases, etc.; and, therefore, a stake was run through their hearts, or their heads were cut off, despite the efforts of the ecclesiastical and secular authorities to put an end to this sort of superstition.

The belief in Vampires (deceased people who in their lifetime had been sorcerers, bad characters, or murderers, and whose bodies are now occupied by an unclean spirit), which may be traced back as far as the eleventh century, is still widely current among the Slav population. The name, which also appears as Upir, Upior, etc., is probably derived from the Turkish *uber* (“enchantress”); but other designations are likewise used, such as Wieszczy and Martwiec (Polish), Vedomec (Slovenian), Kruvnik (Bulgarian), Oboroten (Russian), etc.

The Southern Slavs believe that any person upon whom an unclean shadow falls, or over whom a dog or a cat jumps, may become a Vampire; and the corpse of such a being does not decay when buried, but retains the color of life. A Vampire may suck the flesh of his own breast or gnaw his own body, and he encroaches even upon the vitality of his nearest relations, causing them to waste away and finally die.

At night the Vampires leave their graves and rock to and fro upon wayside crosses, wailing all the time. They assume every sort of shape and suck the blood of people, whom thus they gradually destroy, or, if they have not time to do that (especially as their power ends at cock-crow), they attack domestic animals. Various means of riddance, however, are known, and there is ample evidence of exhuming the corpse of a man supposed to be a Vampire, of driving a stake of ash wood (or wood of the hawthorn or maple) through it, and of burning it, these acts being believed to put a definite end to his evil doings.

CHAPTER II

WORSHIP OF THE DEAD, ESPECIALLY ANCESTORS

At first the pagan Slavs burned their dead, but later they practiced burial as well as cremation. With singing and wailing the corpse was carried to the funeral place, where a pyre had been erected; and this, with the dead body laid upon it, was set on fire by the relatives. The pyre and the body having been consumed by the flames, the ashes, together with the charred remnants of bones, weapons, and jewels, and with all sorts of gifts, were collected in an urn and placed in a cairn. If the chieftain of a tribe had died, one of his wives was burned along with him, as is amply attested by the traditions of the Elbe Slavs, the Poles, the Southern Slavs, and the Russians; and in similar fashion animals that had been especial favorites of his were killed and cremated. At the grave there were obsequies of a martial character (*tryzna*), followed by a noisy banquet (*strava*).

A vivid description of a Russian chieftain's funeral was given by the Arabian traveler Abmad ibn Fadlan (922). When a nobleman died, for ten days his body was laid provisionally in a grave, where he was left until his shroud was prepared for him. His property was divided into three parts; one third was given to the family, another served to defray the funeral expenses, and the remainder was spent on the intoxicating drinks which were served at the funeral banquet. On the day appointed for the final obsequies a boat was taken out of the water, and round it were placed pieces of wood shaped to the form of human beings. Then the corpse was removed from its provisional grave and, being clad with a costly garment, was seated in the boat on a richly ornamented armchair, around which were arranged the weapons of the deceased, together with intoxicating beverages; while not

only bread and fruit, but also flesh of killed animals, such as dogs, horses, cows, cocks, and hens, were put into the boat. That one of his wives who had voluntarily agreed to be burned together with her dead husband was led to the boat by an old woman called “the Angel of Death,” and was stabbed at the side of the corpse, whereupon the wood piled up under and around the boat was set on fire. After the boat with the dead bodies and all the other articles placed upon it had been consumed, the ashes were collected and scattered over the cairn; and a banquet, lasting for days and nights without interruption, closed the ceremony.

We know from the evidence of the Arabian writer Mas’udi that this cremation of the dead existed among most of the Slavs and that they worshipped the departed. Mules, weapons, and precious articles were burned, and when the husband died, his wife was cremated with him, a man who died a bachelor being married after his decease. Wives are said to have chosen death in the flames because they wished to enter paradise together with their husbands; and there are also reports that slaves, or even many of a prince’s retinue, were killed and put into the grave with their masters.

In Bohemia a certain sort of games (*scenae*) were performed according to pagan rites at places where roads met or crossed each other; and “profane jokes” (*ioci profani*) were practised at the grave by masked men; while the Polish chronicler Vincentius Kadlubek (thirteenth century) tells how virgins tore out their hair, matrons lacerated their faces, and old women rent their garments.

The idolatry of the ancient Prussians, Lithuanians, and Russians in 1551 is described by Jan Menecius, who tells of the funeral ceremonies, the banquet in the house of the deceased, the lamentations at the grave, and the gifts devoted to the departed.

Those on horseback galloped beside the hearse, and brandishing their swords, drove the evil spirits away, while bread and ale were placed in the grave to protect the souls against hunger and thirst.

The memory of deceased members of the family was held in pious honor everywhere. During the first year after the death of one of the household funeral ceremonies were held, and are still held, in numerous places. These usually take place on the third, seventh, twentieth, and fortieth day after the funeral, and also half a year and a year later, the final *fete* being the most touching of all. The members of the family and the nearest relations assemble at the grave of the departed with many sorts of food and drink, a part of the viands being put aside for the deceased at the banquet which follows. On the other hand, the White Russians for the most part celebrated their funeral feasts at home, a portion of the food being sent to the grave afterward.

Besides these family feasts most Slavs celebrate general festivals in commemoration of the dead, these recur ring on fixed days thrice or even four times a year. The festivals held in White Russia stand forth most prominently by reason of their ancient character, and they are called *dziady*, or sometimes also *chautury* the latter name derived from Latin *chartularium* ("charter, record"). *Dziadys* are deceased ancestors, male and female, and their memory is usually commemorated four times annually.

The autumnal *dziadys* are held on St. Demetrius's Eve (October 26, according to the Russian calendar), when work in the fields has been finished, and a rich harvest fills the barns. On the Friday preceding the *dziady*, the court yard is swept clean, the agricultural implements are stowed away, and everything is put in order. Some cattle, set aside for that purpose in the spring by the master of the house, are killed; and the women prepare food (from nine to fifteen dishes) and scrub tables and benches,

devoting special care to the corner behind the oven, the most important place in the room. Abundance of good food and a neat and tidy house are supposed to attract the souls and to fill them with pleasure. In the evening the members of the household bathe, and having put a pail of fresh water, with a wisp of straw in it, for the *Dziadys* to wash in, the family, together with the relations who have been invited, assemble in the room arrayed in their Sunday best. The head of the house lights a candle : a corner of the room, and having said a prayer, extinguishes it; after which, with all the people sitting round a table covered with dishes and drinks of various kinds, he solemnly invites the “holy *Dziadys*” to partake of their meal. He then pours water into a cup so as to make a few drops flow over the brim and stain the tablecloth, and empties it, whereupon all the others drink, likewise allowing a small portion to fall. Before beginning to eat, the householder sets aside a portion of every dish on a separate plate, which he then puts in the window; and whenever a dish is finished, the spoons are laid upon the table for the forefathers to help themselves. While eating, silence is observed, except for abrupt whispers, in which the ancestors and their deeds are the chief theme; and any slight motion of the air, any rustling of dry leaves, or even the appearance of an emperor-moth is taken to be the coming of the forefathers. The ample upper finished, the *Dziadys* are bidden adieu and requested to fly back to heaven, while the food appointed for them is left on the table and distributed among the poor on the following day.

The winter *dziadys* are celebrated in a similar way on the Saturday preceding Quinquagesima Sunday.

The spring *dziadys*, or *radunica* (derived from Greek ποδώνιά – “meadow of roses”), fall on Tuesday in Easter-Week. The housewife prepares two sorts of dishes, one for the members of the household, the other for the forefathers; and after a short

prayer before the icons, the members of the family betake themselves with food and drink to the churchyard, where the women chant dirges of a peculiar sort, while the men roll eggs blessed by the priest. A cloth is then spread over the family grave, and the provisions and a bottle of vodka are placed upon it, after which the family sit in a circle round it and invite the forefathers to join their banquet. All present eat and drink, talking about the dead; and what is left of the food is distributed among the beggars, a great number of whom assemble at the cemetery, or else it is left on the graves. Eggshells and even whole eggs are buried in the grave, and lamentations and funeral dirges conclude the ceremony.

The summer *dziadys* are kept in a similar way on the Saturday preceding Whitsunday, when the graves are swept clean with sprigs of birch, this being called “giving the *Dziadys* a steam bath.”

All who desire to avoid the anger of the forefathers and thus guard their family against misfortune should keep the *dziadys*, the only persons exempt being those families that have removed to a new dwelling erected in another place. As soon, however, as a member of the household dies in the new home, the *dziadys* ought to be celebrated; and if the family has moved into a house where the *dziadys* were previously observed, it is necessary for them to inquire as to the way in which this was done, since any deviation from the usual ceremony, as in the serving of the dishes, may rouse the anger of the forefathers and bring misfortune.

Other designations of the funeral ceremonies (*pominki*) are found in Russia: the autumnal rites are termed *roditelskiye suboty* (“parental Saturdays”), the vernal are *navskiy velikden* or *naviy den* (“great death day,” or “death-day”), and the summer *semik* (“Whitsunday”).

In Bulgaria the common obsequies (*zadušnica*) are celebrated five or four times annually, but mostly thrice, i.e., on the Saturday before St. Demetrius, before the Great Fast (Lent), and before Whitsunday, the commemorations being similar to the spring *dziadys* in Russia. Besides these, there are rites in some parts of Bulgaria which remind us of the autumnal *dziadys* in White Russia, and these are called *stopanova gozba* ("the householder's festival"). In the opinion of the common people a Stopan (Stopanin) is a deceased ancestor who guards the house of the family, and the feast in his honor is celebrated in the following way. The whole house, especially the common living room, is carefully scrubbed and cleaned, after which the members of the family put on their Sunday clothes and adorn themselves with flowers, while candles are lit on either side of the hearth (where a fire is kept burning) and near the door. The oldest woman brings a black hen, kills it, and lets the blood flow into the hollow on the hearth, which is then smeared over with clay; the next she roasts the flesh of the hen, while two others bake cakes of flour prepared especially for this purpose. When every thing has thus been made ready, the head of the family, taking a cup of wine, pours half of it into the fire; and then, putting a cake upon his head, he cuts it into four parts, springing about the room all the time. Butter and honey being spread upon one quarter, the left leg of the hen and three small cups of wine are added, whereupon all these presents for the Stopan are placed in three corner of the loft. Then all sit down to table, but before beginning to eat, the old woman with all others present pours some wine into the fire. The next rite is prayer to the Stopan to bestow health and long life upon the family, to protect and guard the flocks and to take care of the meadows, the vineyards, etc.; after dinner songs are sung, and the benefit that the Stopan bestows upon the household is extolled. Two weeks later the

crone looks after the dishes destined for the Stopan, and great is the joy of the family if any of the viands on them have been eaten.

Among the other Slavs only traces of these ancient ceremonies have been preserved, for the Roman Catholic Church made every endeavor to suppress them, whereas they were permitted by the Orthodox Church.

That the worship of ancestors was widely spread among the Slavs may be considered an established fact: the Slavs looked upon their forefathers as guardian *penates* who were deeply concerned about the happiness both of the family and of their dwelling; and the origin of many mythological beings, especially the *penates*, may be traced back to this kind of ancestor cult.

CHAPTER III

THE HOUSEHOLD GODS

The Slavic belief in household gods is confirmed by old reports. Helmold alludes to a widespread cult of *penates* among the Elbe Slavs; and Cosmas relates how Czech, one of the forefathers, brought the “*penates*” on his shoulders to the new country and, resting on the mountain of the Rzip, said to his companions: “Rise, good friends, and make an offering to your penates, for it is their help that has brought you to this new country destined for you by Fate ages ago.”

Various names were given to the household gods by the Slavs, but the terms *ded*, *dedek*, *deduška*, i.e. an ancestor (literally “grandfather”) raised to the rank of a family genius, clearly shows that the *penates* had their origin in ancestor worship.

Deduška Domovoy (“Grandfather House-Lord”) is well known in Russia, and many vivid reports are circulated concerning him. He is commonly represented as an old man with a grizzled, bushy head of hair and with flashing eyes; his whole body is covered with a thick, soft coat of hair; and his garments consist of a long cloak girded about his waist with a light red belt, or sometimes only of a red shirt. He often appears in the shape of a well known person belonging to the people in whose home he lives, most usually in that of the master of the house or that of an older member of the family, whether dead or alive. The belief that he resembles some one of the ancestors in the color of his hair, his dress, his attitude, his voice, and even his manner shows that he is closely connected with the family, so that the same cow, for example, that was the favourite of his ancestor is the favourite of the Domovoy as well.

The household spirit has the further power of appearing in the shape of animals, such as cats, dogs, bears, etc., the color of such an animal's coat being identical with that of the hair of the master of the house. While as a rule the Domovoy is invisible, there are many means of getting a glimpse of him; but there is a general reluctance to use such devices since he is very ready to punish inquisitive individuals who disturb him.

Normally the Domovoy lives in the room behind the oven, or under it, or near the threshold of the house, or in the closet, or in the courtyard, or in the stable, or in the bathroom, or elsewhere. When in the bathroom, he creeps under the benches, where he lies hissing, rumbling, and giggling; and if a bath is being prepared, a pail of water is made ready for him to wash in.

Every house has its own Domovoy, and only one, who is, as a rule, single, though sometimes he is believed to have a wife and children. These *penates* often fight with one another, each of them defending the welfare of its particular home; and the victors settle in the house of the vanquished, where they immediately begin to trouble the inmates, making all sorts of noises, injuring the cattle, turning the master out of his bed, choking people while asleep, etc. The people in the house thus invaded seek to expel the intruder, beating the hedges and the walls of the house with rods and crying, "Go home, we don't want other people's *penatea* here!" In the evening, on the other hand, the members of the household don their finest array and walk out in the courtyard, seeking to lure the Domovoy to their home by saying, "Deduška Domovoy, come and live with us and tend our flocks."

The Domovoy not only cares for the herds, but also protects the whole home and its inmates against misfortune, and promotes their wellbeing; he sees that everything is in proper order; he supervises the servants and laborers, does all sorts of work for the master at night, and is especially fond of spinning.

The householder who knows how to gratify him will meet with success in everything; he will buy cheap and sell dear, will have the best crops of all, and will never be visited by hail. In order to increase the property of such a master the Domovoy will not even shrink from robbing other people.

The household spirit shares in the joy and sorrow of his home. If an inmate dies, he will show his grief by howling at night, while bitter sobbing and wailing forebode the death of the master of the house, and sorrowful moaning is heard if plague, war, conflagration, or some other calamity is threatening. He is also able to foretell the future.

It is only rarely that the Domovoy shows the evil and demoniac side of his character; and then the fault usually lies with the people themselves, who fail to render him due honor, or who give offence by cursing or by bad language, whereupon the infuriated spirit takes vengeance on the cattle, or quits the house and leaves the family unprotected. After his departure the inmates fall ill and die, and even the cattle perish.

People court the favour and satisfaction of the Domovoy by putting aside for him what is left of their evening meal, and the White Russians have a peculiar way of rendering homage to him by placing white linen in the passage leading to the chamber which is his favourite haunt, this being meant as an invitation to join in the meals of the family.

There are different modes of reconciling an angry Domovoy. A cock, for example, will be killed at midnight, and all the nooks and corners of the common room or the courtyard will be washed with its blood. Sometimes a slice of bread strewn with salt will be wrapped in a piece of white cloth and put in the hail or in the courtyard, while the members of the household bow toward all four quarters, uttering certain aphoristic sentences and entreating the Domovoy to cease his anger and be reconciled.

No house can live without the help of its genius, and this accounts for various customs connected with the building of a new residence and with removing to another home, etc. There is a belief that happiness and wellbeing can not establish themselves in a newly built home until after the death of the head of the family, who then becomes its guardian; and when a house has been erected, the master of it, and even those who first enter it, are threatened with premature death. Similar customs connected with the erection of new buildings are practiced by all Slavs.

Rites of a peculiar character are observed in case of removal into a newly built house. Before entering, the members of the family throw a cat, a cock, a hen, etc., inside, or on the threshold of the new home they cut off the head of a hen and bury it below the first corner of the room; while the first slice of bread cut during the first dinner is buried in the right-hand corner of the loft with the words, "Our supporter, come into the new house to eat bread and to obey your new master."

If the family moves into a new home, they never forget to take their Domovoy with them, and for this purpose they proceed in the following way. An old woman heats a stove in the old house and scrapes the cinders out upon the fender, putting these at noon into a clean pan and covering it with a napkin. Opening the window and turning toward the corner of the room where the oven stands, she invites the Domovoy to come into the new house, after which she takes the pan with the coal into the new home where, at the open gate, he is awaited by the master and the mistress with bread and salt in their hands. Bowing low, they again invite him into the new dwelling, and the old woman, with the master of the house, first enters the room, carrying bread and salt in their hands. The old woman puts the pan by the fireside, and removing the cloth, shakes it toward all the corners to

frighten away the Domovoy and then empties the coals into the oven, after which the pan is broken in pieces and buried below the front corner of the room.

The Little Russians call their family genius Didko (Did, Diduch) or Domovyk, their beliefs about him being similar to those which the Russians hold concerning the Domovoy.

The ancient Czechs termed their *penates* Dedeks and in Silesia traditions are still current about the Djadeks, or guardian genii of the family. Small statues were made of clay or stone, and in earlier times were placed in niches near the doors, although later they were set on the mantelpieces above the oven. They generally represented an old man, bowed with age, whose attire distinctly showed the costume of a certain tribe of the respective people.

The old Bohemian word Šetek or Šotek may be compared, in point of meaning, with the Ded or Dedeuška. The Šetek is believed to resemble a small boy with claws, instead of nails, on his hands and feet, and he generally stays in the sheep shed, though he also hides in the flour, or in the peas, or on a wild pear, while in winter he sits on the oven and warms himself. The Šetek protects the flocks from disease and brings good harvests and money; and he is also said to be able to go without eating and drinking for nine years, returning, after the lapse of this time, to the place of his birth, where he annoys the inmates. He may be bred out of an egg carried for nine days in the arm-pit.

In the belief of the Styrian Slovenians the Setek of olden times was a good spirit, about the size of a thumb, who generally haunted places where salt was kept, or lived in stables near young cattle. Unless a portion of all that was boiled or roasted was put aside for him, he caused the fire in the oven to go out, or made the pans crack, or caused the cows to yield blood instead of

milk, etc. Being of very small size, lie could tilde in any place and play tricks on those who teased him.

Another designation of the family genius was Skritek ("Hobgoblin"), a term which was derived from the German *Schrat* or *Schratt*. This goblin, who appeared in the shape of a small boy, usually lived behind the oven or in the stable, favoring the household and sharing the joys and sorrows of the family; and he liked to do some work in the home, such as weaving on the loom, sweeping the floor, or tending the flocks.

In order to court his favor the household set aside a portion of their meals for his consumption, especially on Thursdays and at Christmas dinner, when three bits from every dish were assigned to him. If they failed to do this, he was angry and stormed about, worrying people, damaging the flocks, and doing all sorts of harm to the master of the house.

His memory still lives in popular tradition, and he was represented by a wooden statue, with arms crossed on its breast and wearing a crown upon its head. This image stood, as a rule, on a chiffonier in a corner behind the table; and in any absence of the family the Skritek was placed on a chiffonier or on a table to guard the house. The Slovaks call this spirit Škrata or Škriatek and conceive him as a drenched chicken; while in Poland he is known as Skrzatek, Skrzat, or Skrzot, and is represented as a bird (again most frequently a drenched chicken) dragging its wings and tail behind it. He often transforms himself into a small bird emitting sparks from its body, and he may be bred from an egg of a peculiar shape carried for a certain length of time beneath one's arm-pit. He haunts the corn-loft and steals corn; in bad weather lie also visits human dwellings; and those who give him shelter under their roofs will profit by his presence, for he brings the householder grain and will make him rich.

The Slovenians in Styria likewise believe that the Škrat (Škratec) brings money and corn. He assumes different shapes, looking now like a young lad, and now like an old man or woman, or he can transform himself into a cat, dog, goose, etc.; but since he is covered with hair, he takes great pains to hide his body. He likes to dwell in mountains and dense forests, and does not allow people to shout there; by day he perches on a beech-tree or takes his rest in dark caves; at night he haunts villages and smithies, where he forges and hammers until the dawn.

This goblin may be hired for one's services or bred from an egg of a black hen; but to gain his assistance it is necessary to promise him one's own self, as well as one's wife and children, and such an agreement must be signed in one's own blood. In return for all this the Škrat will bring whatsoever a man may wish, placing these things on the window-sill, although when he carries money, he comes in the shape of a fiery broom, flying down the chimney. Since millet gruel is his favorite dish, it must be placed on the window-sill whenever he brings anything.

The Russians call the Domovoy Chozyain or Chozyainuško ("Master of the House"), the Bulgarian appellation Stopan and the Bohemian Hospodariček having a similar meaning.

The Bulgarians believe that every house has its own Stopan, who is descended from an ancestor distinguished for valor and bravery. The Stopan guards his family, securing them health, long life, and numerous progeny; he makes the sheep multiply and yield abundance of wool and milk; he promotes rich harvests and causes the vineyards to produce heavy grapes and the orchards to bear plenty of fruit, the only reward which he asks being that the family hold him in high honor and give him sufficient food. If they shirk this duty, he will have his revenge: fields and vineyards may be damaged by hail; domestic animals

and even persons may contract all sorts of disease; and whole families may go to ruin.

The Bohemian Hospodariček is believed to bring food and money and to warn the householder of impending danger. His symbol is the snake, which is also often called

Hospodar, Hospodariček, or Domovnlček. Such a snake lives behind the oven or below the threshold; whoever kills him destroys the happiness and well-being of the family; and if he dies the life of the master of the house must also end. He is very much attached to the family, especially to children; and in time of harvest, when there is no one in the house, he keeps watch over the home and looks after the cattle. Frequently two snakes live in the house, a male and a female; and similar ideas concerning snakes called Zmek, Smok, or Cmok are widely current among other Slavs as well.

The worship of family genii is often closely associated with myths about dwarfs, those about the Ludki ("Little People") being particularly common. In the belief of the Lusatian Serbs these Ludki were the first inhabitants of Lusatia Lausitz where they lived in ages long past and had their own king. They were pagans and could not endure the ringing of bells, but later they left the country, so that now they are rarely seen. They were small in stature, their heads were disproportionately large, and their eyes protruded they dressed gaily and wore big hats or red caps upon their heads. They spoke their own language, which was a much altered form of Serbian, and had a peculiar mode of talking by following up any positive assertion by a negative expression of the same idea. They lived partly in human dwellings and partly in woods, on mountains, and also underground, their abodes resembling bakers' ovens and being furnished like an ordinary house. The Ludki grew coin, picking the kernels with an awl; and when the ears had been thrashed,

the grain was ground between two stones. This coarse and sandy flour was made into bread by placing the dough between two smooth stones and keeping it underground till it became hard; but it was necessarily sandy, coarse, brown, and doughy. Moreover they consumed roots of plants and wild fruit; in case of need they borrowed bread from human beings; and they often cut grain in time of harvest: t:, stole pod:: and' turnips, and carried away anything suitable for food. They were familiar with all sorts of handicraft, especially with the smith's trade; and it was they who taught mankind the art of building houses.

Fond of music and singing, the Ludki knew how to play upon an instrument resembling a cymbal; and being endowed with the art of prophecy, they often foretold things that were to happen. They lived in families and had pompous feasts at their weddings and christenings; but the Ludki households were hostile to each other and waged violent internecine wars. Toward human beings, on the other hand, they were well disposed, and they borrowed kneading troughs, churns, and pots from men doing their best to recompense those who willingly complied with their requests, tout cruelly punishing those who offended them. Their friendly relations however, were restricted to one special human household which gave them food, mostly millet, and conversed with them.

When such a Ludek died, his relatives burned his body, put the ashes into vessels, and buried the latter in the earth. During the funeral ceremonies the friends and relatives of the dead wept copiously, collecting the tears in small jars which they held under their eye; and buried when filled, whence the urns, pots, and lactirymanories found in ancient graves still remind us of these Ludki. The Poles in Prussian Poland call similar beings Krasnoludi or Krasnoludki; and among the Slovaks in Hungary the Lutky are small spirits who live on mountains and in mine.

CHAPTER IV

GENII OF FATE

Interesting evidence of fatalism is recorded by the Greek historian Procopius, who asserts that the Slavs knew nothing about fate and denied that it had any sort of influence on man; when threatened by death or overcome by illness, or when preparing for war, they vowed to offer a sacrifice to the gods, should the peril be luckily passed.

This evidence may be considered as proof that the Slavs were not blind fatalists, but believed in a higher being who dealt out life and death, and whose favor might be won by sacrifices. Many reports about these beings have been preserved.

Among the ancient Russian deities written tradition makes mention of Rod and Rožanice to whom the ancient Slavs offered bread, cheese, and honey. This worship of Rod and Rožanice points to the fact that, in the belief of the ancient Slavs, the fate of man depended, first of all, on his descent, viz. his male forefathers and ancestors and on his mother (*rožanice*). The function of the ancestors as the dispensers of fate having gradually disappeared from the belief of the people, the Rožanices alone kept their place, this being easily explained by the fact that the connection between a new-born child and its mother is much more intimate and apparent than that with the whole line of ancestors. Similarly the Roman Junones (protectors of women) were originally souls of the dead, while the Disirs of Scandinavian mythology are spirits of deceased mothers that have become dispensers of fate.

Among the Croatians and Slovenians the original appellations of Rodjenice, Rojenice (from *roditi*, "to give birth") are still much in vogue. As they were believed to predestine the fate of new-

born children, they were also called Sudice ("Givers of Fate"), Sudjenice, Sujenice (Croatian), Sojenice, Sujenice (Slovenian), Sudženici (Bulgarian), or Sudičky (Bohemian).

The Bulgarians have their own name for them, viz. Naručnici (*narok*, "destiny") or they call them Orisnici, Urisnici, Uresici (from the Greek ὀρίζουες, "establishing, determining"); and in northern Russia they go by the name of Udelnicy, i.e. "Dispensers (of Destiny)."

These genii of fate are usually regarded as pretty lasses or as good-natured old women. The Southern Slavs speak of them as being beautiful like fairies, with white, round cheeks, and attired in white garments; their heads are covered with a white cloth, their necks are adorned with gold and silver trinkets and with jewelry, and in their hands they hold burning candles, so that on moonlit nights their ethereal figures may easily be seen. The Czechs entertain similar ideas: the goddesses of destiny appear like white maidens or old women; they are tall in stature, and their bodies are well-nigh transparent; their cheeks are pale, but their eyes sparkle and may bewitch people. Their garments are white, and their heads are covered with white kerchiefs, although sometimes their whole faces are shrouded with a white veil. According to other traditions they wear a glistening robe, and their hair is adorned with precious stones; yet, on the other hand, they are also described as being very plainly attired with only a wreath of silvan flowers on their heads. The Bulgarian Naručnici wear a white dress.

Although definite forms are thus ascribed to the fate-spirits, they are very seldom visible. Whoever catches a glimpse of them will be stupefied with horror and will be unable to move a single step. The members of a family very rarely see them, this experience usually being reserved for a visitor or a beggar.

The Bohemians believe that after sending deep sleep upon a woman lying in childbed, the Destinies put the infant upon the table and decide his or her fate. Usually three Destinies appear, the third and oldest being the most powerful; but mention is also made of one, four, five, seven, or nine, with a queen at their head. Their decisions often thwart one another, but what the last says is decisive and will be fulfilled. The chief matters which they determine are how long the child will live whether it will be rich or poor and what will be the manner of its death. According to a wide-spread belief, the first spins, the second measures, and the third cuts off the thread whose length signifies the duration of life of the new-born mortal.

It is generally held that the Destinies may be induced to give a favorable verdict by means of presents and sacrifices; and on the night after the birth the Croatians and Slovenians are in the habit of placing wax candles, wine, bread, and salt upon the table of the room where the woman lies; should this be omitted, an evil fate would be in store for the child. The Slovenians of Istria bring bread to the caves where the Rodjenices live and put it under stones near the entrance; while in Bulgaria a supper is prepared for the Oresnicis, and the relations are invited to partake of it. In Bohemia a table covered with a white cloth was made ready for them, chairs were placed around it, and on it were laid bread, salt, and butter, with the occasional addition of cheese and beer; and at the christening feast, in similar fashion, remnants of the meal were left on the table in order to propitiate the spirits of destiny.

Russian tradition personifies the fate bestowed upon a man at his birth as a supernatural being called Dolya, who is described as a poorly dressed woman capable of transforming herself into various shapes. She usually lives behind the oven and is either good or evil. The good Dolya protects her favorite by

day and by night and serves him faithfully from his birth to his death. She takes care of his children, waters his fields and meadows with dew, works for him, drives fish into his nets and swarms of bees into his hives, protects him against wild beasts, guards his flocks, gets purchasers for his goods, increases the price of his crops, selects good, full ears from other people's sheaves for him, and bestows good health upon him. No one will succeed unless she helps him, and without her assistance all his efforts will be in vain. Woe to him who gets an evil Dolya (Nedolya, Licho) for his share! All his toil and all his endeavours will be of no avail; his evil Dolya does nothing but sleep or dress herself or make merry, never thinking of offering him any aid. Her power has no limits, so that a proverb says, "Not even your horse will get you away from your Dolya," i.e. it is impossible to get rid of her; all attempts to sell her, or make her lose herself in woods, or drown her in the sea are bound to fail.

The Russian Dolya has a Serbian counterpart in the Sreča, her relation to the Dolya being the same as that of the Latin *fors* to *fortuna* and of *sors* to *fatum*. Site is described as a beautiful girl spinning a golden thread, and she bestows welfare upon the mortal to whom she is assigned, caring for his fields and grazing his flocks. In national songs and traditions the Sreča frequently occurs as an independent being by the side of God.

The Sreča is, however, not only good, but also evil, in which latter case site is misfortune personified and may be called Nesreča. In this aspect she is represented as an old woman with bloodshot eyes, always sleeping and taking no notice of her master's affairs, although she is also said to be engaged in spinning. Unlike the Dolya, a man may get rid of her and drive her away.

CHAPTER V

NAVKY AND RUSALKY

The souls of children that have died unbaptized, or are born of mothers who have met a violent death, are personified as Navky, this term being cognate with Old Slavic *naŭ*, Russian *navie*, Little Russian *navk* ("dead"), and being found throughout the Slavic languages - Bulgarian Navi, Navjaci; Little Russian Nejky, Mavky, Ma'ky; Slovenian Navje, Mavje; etc.

In the traditions of the Little Russians the Mavky, who are children either drowned by their mothers or unbaptized, have the appearance of small babies, or of young, beautiful girls with curly hair. They are either half-naked or wear only a white shirt; and on moonlit nights they rock on branches of trees, seeking to attract young people either by Imitating the crying of infants or by laughing, giggling, and clapping their hands. Whoever fellows their enticing voices will be bewitched by their beauty and at last will be tickled to death and drawn into deep water. They live in woods and on steppes. Very often they may be seen in young corn; and by day they walk along the fields, crying and wailing. In summer they swim in rivers and lakes, beating the water merrily; during the fairy-week they run about fields and meadows, lamenting, "Mother has borne me and left me unbaptized. They are angry at those who allowed them to die unchristened, and whosoever chances to hear their wailing voices should say, "I baptize thee in the name of God the Father, God the Son, and God the Holy Spirit. This will set them free; but if for seven years they find no one to take pity on them, they are turned Into water-nymphs.

According to Bulgarian tradition in Macedonia, the Navi and Navjaci are invisible genii soaring in the depths of the

firmament, appearing in the shape of birds, and crying like infants. They are the souls of children who have died unbaptized, and in their search for their mothers they attack and trouble women in childbirth. They may be set free, however, if the baptismal formula is said over them. The Slovenian Navje, in like manner, are believed to fly about in the form of huge, black birds, who plead to be baptized. If any one is moved to pity by their wailing and baptizes them, he will be their great benefactor; but if he ridicules them or whistles at them, they will rouse their anger. The Poles call such beings *Latawci*. A child that has died unchristened wanders about the world for seven years and begs for baptism; but if it meets no one to take compassion on it, it will be turned into one of these spirits.

Very similar to the *Navky* are the *Rusalky* ("Water-Nymphs"), whose name is derived from the *Rusalye*, of which more will subsequently be said. Belief in them is most widely spread among the Russians, who hold that they are children who have died unbaptized, or have been drowned or suffocated, or else that they are girls and young wives who have met an unnatural death, or have been cursed by their parents. Sometimes the *Rusalky* appear as girls seven years old, sometimes as maidens in the full bloom of youth. They cover their beautiful bodies with green leaves, or with a white shirt without a belt; and at Whitsuntide they sit on trees, asking women for a frock and girls for a shirt, whence women hang on the branches strips of linen or little shreds torn from their dresses, this being meant as a sacrifice to propitiate these water-nymphs.

The *Rusalky* live in woods, meadows, fields, and waters. Generally appearing when the corn begins to ripen in the fields, and concealed amidst it, ready to punish him who wantonly plucks the ears, they dance and make merry, adorned with the many-colored blossoms of the poppy and with their hair flying

loose. At Whitsuntide they run about the meadows, or they frolic among the high-standing corn and, rocking upon it, make it wave to and fro. Whole bevvies of them live on lonely spots along the streams, or in deep places and under rapids. Sitting in the depths of brooks and rivers, they entangle the fishermen's nets; by breaking the dikes they flood the adjoining fields and wreck the bridges; and they may also cause fatal storms, dangerous rains, and heavy hail. Rising to the surface of the stream on clear summer nights, they bathe, sprinkling water around them and frolicking in the waves; they like to sit on the mill-wheel, splashing each other, and then they dive deep, crying, "Kuku." In late spring especially they come out of the water, and run about the neighboring woods and thickets, clapping their hands and turning somersaults upon the grass, while their laughter resounds far and wide in the forests. In the evening they like to rock upon slender branches, enticing unwary wanderers; and if they succeed in leading any one astray they tickle him to death, or draw him down into the depths of the stream.

The Rusalky are extremely fond of music and singing; and their fine voices lure swimmers to deep places, where they drown. The water-nymphs also divert themselves by dancing in the pale moonlight, and they inveigle shepherds to play with them, the places where they dance being marked by circles in which the grass is particularly luxuriant and green. Fond of spinning, they hang their yarn on trees; and after washing the linen which they weave, they spread it on the banks to dry. If a man treads on such linen, he becomes weak and lame.

It is during Whitsuntide that the Rusalky display their greatest activity, and then, for fear of them, people do not stay outdoors by night more than is necessary, do not bathe in rivers, do not clap their hands, and avoid all work in the fields that might anger the water-nymphs, while on the banks of rivers and

brooks lads and lasses place bread, cheese, butter, and other kinds of food for them.

CHAPTER VI

VILY

The Greek historian Procopius testifies to the ancient Slavic worship of beings similar to the Creek nymphs, and he also tells us that the Slavs offered sacrifices to them. The most common designation of these beings is "Fairy" (Vila), and they are frequently mentioned in the ancient written traditions of the Russians, the Southern Slavs, and the Czechs, although their worship flourished most among the Southern Slavs, where they were made to unite many features of other fabled beings.

The signification of the Word Vila (Bulgarian Samovila, Samodiva) has not yet been explained in a satisfactory manner, but it seems to come from the root *vel* ("perish") and to be cognate with Lithuanian *veles* ("spirits of the deceased").

According to popular tradition the fairies are souls of the departed, and Serbian legends declare that originally they were proud maidens who incurred the curse of Cod. The Bulgarians believe that the Samovily are girls who have died unbaptized, and among the Slovaks there is a widespread story that the fairies are souls of brides who died after their betrothal, and finding no rest, are doomed to roam about at night. The Poles think that the Wili are souls of beautiful young girls who are condemned to atone for their frivolous life by floating in the air midway between sky and earth; they do good to those who have favored them during their lifetime, but evil to those who have offended them.

A close relationship is held to exist between the fairies and the souls of the deceased, as is evidenced by the belief that they may often be seen dancing by moonlight near the graves of those who have died a violent death. The festivals for the

Rusalky, which are meant to recall the memory of the souls of the deceased, are, at the same time, festivals of the Vily, in whose honor all sorts of ceremonies are performed; and young people of both sexes betake themselves to the meadows, picking flowers, making them Into bouquets, and singing songs about the fairies.

The Vily are believed to have lived originally in close contact and friendship with human beings. In the happy days of yore, when the fields produced wheat and other sorts of cereals without the help of man, when people lived in peace and contentedness and mutual goodwill, the fairies helped them to garner their harvests, to mow their grass, to feed their cattle, and to build their houses; they taught them how to plough, to sow, to drain meadows, and even how to bury the dead. But so soon as men had departed from their old virtues, when the shepherds had thrown away their flutes and drums and songs, and had taken whips into their hands and commenced to crack them in their pastures, cursing and swearing, and when, finally, the first reports of guns were heard, and nations began to make war against each other, the Vily left the country and went to foreign lands. That is why only very few chance to see them dancing in the fields, or sitting upon a bare rock or a deserted cliff, weeping and singing melancholy songs.

In like manner the Slovenians believe that the fairies were kind and well disposed toward human beings, telling them what times were particularly suitable for ploughing, sowing, and harvesting. They themselves also took good care of the crops, tearing out weeds and cockles; and in return for all this they asked for some food, which they ate during the flight. So long as their anger was not aroused, they would appear every summer; but when mankind commenced to lead a sinful life, and when whistling and shouting and cracking of whips began to increase in the

fields, the Vily disappeared, never to return until a better day has dawned. The belief that a Vila may become a man's sister also points to the existence of close relations between them and human being!; and it is a popular conviction that not only every young lad and, indeed, every honest man has a fairy for his sister who helps him in case (if need, but even some animals, such as stags, roes, and chamois, for whom the Vily have a special liking, may possess such supernatural kindred. The fairies will aid their brothers in danger, will bless their property, and will bestow all sorts of presents upon them. In numerous folktales Vily are married to young men. They are dutiful wives and excellent housekeepers, but their husbands must not remind them of their descent, or they will disappear forever, though they still continue to keep secret watch over the welfare of their children.

The Vily are pictured as beautiful women, eternally young, with pale cheeks, and dressed in white. Their long hair is usually fair or golden, and their life and strength are believed to depend upon it, so that if a fairy loses a single hair, she will die. The Slovenians, however, assert that a Vila will show herself in her true shape to any one who succeeds in cutting off her hair. Their bodies are as slender as the stem of a pine and as light as those of birds; and they are frequently provided with wings. A man who robs a fairy of her pinions will bind her to himself; but as soon as she has regained possession of them, she will disappear. The eyes of the Vily flash like lightning, and their voices are so fine and sweet that to hear them once is to remember them forever. Men are often fascinated by their beauty; he who once chances to see a Vila, will yearn for her from the depths of his soul, and his longing; will kill him at last.

The fairies like to ride horses and stags, and they have live power of transforming themselves into horses, wolves, snakes, falcons, or swans. They live in the clouds, or forest-clad

mountains, and in the waters. The first kind sit among the clouds, sleeping, singing and dancing. They may cause winds and storms, and have eagles for their helpers; now and then, transforming themselves into birds, they float down to the earth to prophesy the future and to protect mankind against disaster. They also live in the stars, while the Vily of the forests dwell on high mountains, in caves, and in ravines, besides having magnificent castles for their abodes. Roaming about the woods on horseback or on stags, the fairies of the forests chase the deer with arrows; they kill men who defy them; and they like to perch on trees with which they are inseparably united. The Water-Vily live in rivers, lakes, springs, and wells, although for the most part they stay outside the water. When, on moonlit nights, they leave their abodes, the waters rise and foam; and the fairies, dancing on the banks, drown young men who happen to be bathing there. If they perceive a man on the opposite bank, they grow in size so as to be able to step across the stream. They bathe their children in the water, or throw things in to poison it; and whoever quenches his thirst there must die, just as they will punish any one who drinks of their springs without their permission.

The fairies are fond of singing and dancing; and enticing young lads and shepherds or singers to dance with them, they distribute happiness or misfortune among them.

Places where the fairies have been dancing may be recognized from afar, being distinguished by thick, deep, green grass (fairy-rings); and if any one presume to step inside, he must expect punishment. Their voices are so wonderfully sweet that a man might listen to them for many days without eating or drinking; but no one knows what language they use in singing, and only those who enjoy their friendship can understand them. They are remarkable for their strength and bravery; and when fighting with each other, as they often do, the forest resounds with din

and clamor, while the ground shakes. They have the power of foretelling the future and of curing diseases. When free, they give birth to children, but are apt to foist them upon mortal women; such offspring are remarkable for their excellent memory and wonderful cleverness. On the other hand, they kidnap children, feeding them with honey and instructing them in all kinds of knowledge.

Though the fairies are, on the whole, good-natured and charitable beings, they may also do evil to people; and accordingly they may be classed as white (beneficent) or black (maleficent) fairies, the latter sending cruel maladies upon people, or wounding their feet, hands, or hearts with arrows.

Many kinds of offerings are still dedicated to the Vily. In Croatia young girls place fruits of the field, or flowers, of silk ribbons upon stones in caves as offerings to them; and in Bulgaria gay ribbons are hung on trees, or little cakes are placed near wells.

The Judy of Macedonia and of the Rhodope Mountains strongly resemble these Samovily. They are female beings with long tresses, snake-like and disgusting bodies, and vile natures, living in rivers and lakes. If they see a man in the water, they will undo their hair, and throwing it around him, will drown him. They may be seen sitting on the banks, combing their hair, or dancing on meadows; and they destroy those whom they induce to dance with them.

CHAPTER VII

SILVAN SPIRITS

The Russians call a silvan spirit Lešiý, Lesovik (cf. Russian *lesu*, "forest, wood"), and such a being shows himself either in human or in animal guise. When he appears in the former shape, he is an old man with long hair and beard, with flashing green eyes, and with his body covered by a thick coat of hair. His stature depends on the height of the tree, etc., which he inhabits: in the forests he may attain the size of high trees; in the fields he is no taller than grass. In the woods the Lešiye frequently appear to travelers as ordinary people or as their friends; but at other times they take the shapes of bears, wolves, hares, etc. They live in deep woods and in fields; forests, fields, and meadows are the realm over which they rule. Usually there is only one Lešiý in each wood; but if there are several, a "silvan czar" is their lord. Some Lešiye remain alone by themselves in forest solitudes and in caves, while others are fond of society and build in the woods spacious dwellings where they live with their wives and children.

The principal business of the silvan spirits is to guard the forest. They do not allow people to whistle or to shout there; they drive away thieves, frightening them by their cries and playing pranks upon them. The deer and the birds enjoy their protection; but their favorite is the bear, with whom they feast and revel.

When the Lešiý walks through the forest to look after his property, a rustling of the trees accompanies him; he roams through the woods, rocks upon the boughs, whistles, laughs, claps his hands, cracks his whip, neighs like a horse, lows like a cow, barks like a dog, and mews like a cat. The echo is his work;

and since a strong wind constantly blows around him, no man has ever seen his footsteps either in sand or in snow.

He is of a mocking and teasing disposition, and is fond of misleading those who have lost their way, removing boundary-stones and signposts, or taking the shape of a wanderer's friend to confuse him and lure him into thickets and morasses. He also entices girls and children into his coves, where he keeps them until, long afterward, they escape with their honor lost; and he likewise substitutes his own offspring for human children, such a changeling being ugly, stupid, and voracious, but strong as a horse. If a man suddenly falls ill while in the forest, he believes that this affliction has been sent upon him by the Lešiy; to recover his health he wraps a slice of salted bread in linen and lays it in the woods as a present for the silvan spirit.

Shepherds and huntsmen gain the Lešiy's favor by presents. The former make him an offering in the shape of a cow and thus secure his protection for their flocks; while the latter place a piece of salted bread on the stump of a tree and leave for him the first game which they take. Moreover, the recitation of certain formulae secures his services, and there are many ways to obviate the danger of being led astray by him as by turning one's garments inside out, putting the right shoe on the left foot, bending down to look between one's legs, etc.

Nymphs and dryads likewise show themselves in the woods, and are pictured as beautiful girls, wearing a white or green gown, and with golden or green hair. In the evening, when stillness reigns in nature, they divert themselves by dancing and singing; and they also dance at noon, when it is dangerous to approach their circles, since they dance or tickle to death those who allow themselves to be attracted by their songs. They are most perilous to young lads, whereas they often feel pity for girls and richly reward them.

The dryads punish children who shout in the woods while gathering mushrooms; but, on the other hand, if they are courteously asked, they show where these fungi grow in abundance. The forest where they live usually contains a magic well whose waters cure all diseases. Sometimes they marry country lads, but they will not permit themselves to be insulted or reminded of their descent.

Woods and mountains are the home of "Wild Women" (Bohemian Divoženky, Lusatian Dźiwje Žony, Polish Dziwozony, Sluвеoian Divje Devojke, Bulgarian Divi-te Leni), good-looking: beings with large square heads, long, thick hair (ruddy. or black in color), hairy bodies, and long fingers. They lived in underground burrows and had houses like mankind. They either gathered ears in the fields or picked them from the sheaves, and having ground the grain on a stone, they baked bread which spread its odor throughout the wood. Besides bread they ate the root of the liquorices and caught game and fish. They were fond of combing hemp, which they wove into frocks and shirts.

The "Wild Women" knew the secret forces of nature, and from plants and roots they prepared unguents with which they anointed themselves, thus becoming light and invisible. They were fond of music and singing; and storms were believed to be caused by their wild frolicking. Lads and lasses were invited to dance with them and afterward reaped rich rewards. They maintained a friendly intercourse with human beings, frequently entering their villages and borrowing kneading-troughs and other necessities. Those who did not forget to reserve some dish for them were well repaid, for the "Wild Women" kept their houses in order, swept their rooms and courtyards, cleared their firesides of ashes, and took care of their children; in the fields they reaped the corn, and gathering up the grain, tied it into sheaves; for the

women they not only spun hemp, but also gave them crops that never diminished. Many stories are told about their marriages with country lads. They were model wives and housekeepers, but they vanished if any one called them "Wild Women," and untidy firesides or dirty kneading-troughs were also apt to drive them away.

They were dangerous to any person, whom they might meet alone in the forest, turning him round and round until he lost his way. They lay in wait especially for women who had just become mothers and substituted their own offspring for the human children, these changelings, called Divous ("Wild Brats") or Premien ("Changelings"), being ugly, squalling, and unshapely. The "Wild Women" did much harm to avaricious and greedy persons, dragging their corn along fields, bewitching their cows, acid afflicting their children with whooping-cough, or even killing them. It was during Midsummer Night that they were most powerful.

The Lusatian Serbs believe that the Dźiwje Žony ("Wild Women") are white beings who reveal themselves at noon or at evening. They like to spin hemp; and if a girl spins or combs it for them, they reward her by leaves that become gold.

In Polish superstition the Dziwożony are superhuman females with cold and callous hearts and filled with passionate sensuality. They are tall in stature, their faces are thin, and their hair is long and disheveled. They fling their breasts over their shoulders, since otherwise they would be hindered in running; and their garments are always disarranged. Groups of them go about woods and fields, and if they chance upon human beings, they tickle the adults to death, but take the young folk with them to be their lovers and playmates. For this reason young people never go to the woods alone, but only in groups. In the belief of the Slovenians the Divje Devojke, or Dekle, dwell in the forests;

at harvest-time they come down to the fields to reap the corn, and the "Wild Men" bind it into sheaves, the farmers' wives bringing them food in return. Where they came from no one can tell, and the cracking of whips has driven them away at last. The Divja Žena is a woman of tall figure, with an enormously large head and long black hair, but very short feet; she dwells in mountain caves. If a woman does not nurse her child properly, the "Wild Woman" comes and either substitutes a changeling for it or carries it away.

The Bulgarian Diva-ta Žena lives in the woods and is covered with a thick coat of hair; she throws her long breasts over her shoulders and thus nurses her children. She is strong and savage, and her enunciation is defective.

More rarely mention is made of "Wild Men." They live in forests, and their entire bodies are covered with hair or moss, while a tuft of ferns adorns their heads. If they catch a young girl, they take her to wife; and if she runs away from them, they tear her child to pieces. They appear to lonely wanderers and, accompanied by terrible gusts of wind, they frighten them and lead them into morasses. The "Wild Men" like to tease gamekeepers and forest-rangers by imitating the hewing, sawing, and felling of trees; and they chase deer in the woods, hooting horribly all the while. In Slovenian tradition the Divji Mož ("Wild Man") lived in a deep forest cave and was possessed of terrible strength. The peasants of the neighborhood who wished to avoid being harmed by him had to carry food to the cottage that was nearest his cave; but he was well disposed toward the peasants who cooked their meals in his hut and advised them how to set to work.

Besides these silvan spirits there are similar beings of various names. The ancient Czechs were familiar with Jeze and Jezenky ("Lamias"), who were said to have the faces of women,

the bodies of sows, and the legs of horses, People still believe in Jezinky who, living in caves, put out the eyes of human beings after lulling them to sleep, and who kidnap small children, whom they feed on dainty morsels, in their caverns. The ancient Poles, too, knew of them and still tell stories of Jendzyna, who figures in popular fairy-tales as Jaga-baba, Ježibaba, Jendžibaba, etc.

In Moravia the "Wild Beings" are small and ungainly, live in fields, and may transform themselves into all sorts of animals. Since their own children are ugly, they steal those of mankind and treat them very well; but the changelings whom they foist on human beings are hideous and bald, with huge heads and stomachs; they neither grow nor talk, but eat a great deal, whining and whimpering constantly. The Slovaks have their Zruty, or Ozruti, who are wild and gigantic beings, living in the wildernesses of the Tatra Mountains.

CHAPTER VIII

FIELD-SPIRITS

In the fields there appears, usually at the time of harvest, the Poludnica, or Polednica ("Midday Spirit"). According to Bohemian tradition she has the appearance of an airy, white lady, or of an old woman who wanders about the fields at noon and haunts the dwellings of men. She also floats, amid violent gusts of wind, high up in the air; and whomsoever she touches will die a sudden death. Sometimes she is slight and slim like a girl twelve years old and has a whip in her hand with which she strikes any one who crosses her path, such a man being doomed to meet an early death.

She is peculiarly fond of ambushing women who have recently borne children and who go out into the street at midday. If a mother leaves her child alone in the fields at harvest-time, it may be stolen by a Poludnica, whence crying children are hushed by the threat that this spirit will come and carry them away.

In Moravia the Poludnica is represented as an old woman clad in a white gown and said to have horses' hoofs, an ugly face, slanting eyes, and disheveled hair.

In Polish belief the Poludnica (Poludniowka, Przypoludnica) manifests herself in the shape of a tall woman, dressed in a white robe reaching to her feet, and carrying a sharp sickle in her hand. During the summer she stays either in the fields or in the woods, giving chase to the people who work there. Frequently she propounds hard questions to them, and if they are unable to answer, she sends grievous maladies upon them. Sometimes she appears, during a storm, in cottages; and various natural phenomena, such as the *fata morgana*, are described to her by the peasants. When she leaves the fields or

the forests, she is accompanied by seven great black dogs; and women and children are her favorite victims. Among the Lusatian Serbs the Propodnica (Prezpodnica) is the subject of many stories, being represented either as a tall old, woman dressed in a white gown and carrying a sickle in her hand, or else as a young female. Coming out of the woods at midday, she appears to those who may be working there; and any person whom she meets in the fields at that time of the day must talk with her for fully an hour about one and the same thing, those who fail to do this either forfeiting their heads or having some illness sent upon them. Frequently she herself puts questions to them, e.g. concerning the growing of flax and hemp, and punishes those who are unable to answer. Her most usual victims, however, are young women who either have children at home or are still in childbed. At noon she guards the corn from thieves and punishes children who tread upon the ears.

The Russians believe that the Poludnica has the shape of a tall and beautiful girl dressed in a white gown. She not only lures small children into the corn, but walking about the fields at harvest-time, she seizes the heads of those whom she finds working there at midday, and twisting their necks, causes them violent pain. The Siberian Russians picture her as an old woman with thick, curly hair and scanty clothing; she lives among the reeds, or in the dense thickets of nettles, and kidnaps naughty children. In other parts of Russia she appears as guardian of fields.

Besides the Poludnica the Russians have a field-spirit named Polevik or Polevoy (cf. Russian pole, "field") who is about the height of a corn-stalk until harvest-time, when he shrivels to the size of stubble. He runs away before the swing of the scythe and hides among the stalks that are still standing; when the last ears are cut, he gets into the hands of the reaper and is brought to the

barn with the final sheaf. The Polevik appears at noon or before sunset; and at that time it is unsafe to take a nap in the field, for the Polevik, roaming about on horseback, will ride over those who are sleeping there, or will send disease upon them.

The White Russians, again, tell stories about the Belun, an old man with a long white beard and gown, who helps the reapers and bestows rich presents upon them. He shows himself only during the day and guides aright those who have lost their way.

CHAPTER IX

WATER-SPIRITS

A spirit living in the water t; called Vodyanik or Deduška Vodyanoy ("Water-Grandfather") by the Russians, Vodnik b; the Bohemians, Vodeni Mož ("Water-Man") by the Slovenians, Topielec ("Drowner") by the Poles, etc. He is a bald-headed old man with fat belly and puffy cheeks, a high cap of reeds on his head, and a belt of rushes round his waist. He can transform himself in many ways, and when in a village, lie assumes the form of a human being, though his true nature is revealed by the water which oozes from the left side of his coat. He lives in the deeper portions of rivers, brooks, or lakes, mostly in the neighborhood of mills; and there he possesses stone-built courtyards in which he keeps numerous herds of horses, cattle, sheep, and pigs, driving them out at night to graze. During the day he usually lies concealed in deep places, but rises to the surface at night, clapping his hands and jumping from the water like a fish; or sometimes lay sits on the mill-wheel, combing his long green hair.

The Vodyanik is the master of the waters; but although lie is endowed with terrible strength and power so long as lie is in the water, he is weak when on dry land. He likes to ride a sheat-fish, or saddles a horse, bull, or cow, which he rides till it falls dead in the morasses. All that happens in the waters is done by his will. When in good humor, lie drives the fish into the fisherman's net and guides sailors to safe places in stormy weather; but when his mood is irritable; he lures them to dangerous coasts and upsets their boats. He tears the spikes out of the mill-wheels, diverts the water from its course, and floods the mill; and if the miller wishes to succeed, he should bury some

living being in the foundations of his mill, such as a cow, a sheep, or even a man. There is also a wide-spread belief that the Vodyanik drowns those who bathe at midday or at midnight.

The Vodyanik is married and is the father of a family, being said to have one hundred and eleven beautiful daughters who torture and torment the drowned. He marries water-nymphs or drowned and unhappy girls who have been cursed by their fathers or mothers; and when the waters of a river or a lake overflow their banks, he is believed to be celebrating his wedding, for on that occasion he is apt to get drunk, to make the waters rise, and to tear down dikes, bridges, and mills. When his wife is about to be confined, he comes to the villages in human shape to get a midwife and sponsors whom he afterward richly rewards with gold and silver.

He likes to visit markets, and his appearance foretells the price of corn; if he buys dear, there will be a bad harvest, if cheap, a good crop may be expected. During the winter he remains in his dwelling; and in early spring, when he wakes from his slumber, he is hungry and troublesome, breaking the ice, setting the waves in commotion, and frightening the fish. To propitiate him a horse, smeared with honey, is sacrificed, and for three days he impatiently awaits this offering, betraying his greediness by making the waters heave and by howling dismally. Fishermen pour butter into the water as a sacrifice to him, while millers kill a black, well-fed sow and offer it in his honor that he may not tear down their dams or trouble their sleep. In order to make the dam durable and to prevent the Vodyanik from destroying it the Ukrainians bury a horse's head in it.

The "Water-Nymphs" (Vodni Panny), often called "White Women" (Bile Pani) as well, are tall, sad, and pale, and are dressed in green, transparent robes. They live under the water in crystal palaces which may be approached by paths strewn with

gold and silver gravel. They like to rock on trees and lure young lads by their wonderful singing. In the evening they leave their hiding-places and betake themselves to villages to join the dancing and other amusements of the village folk. A water-nymph who has been captured will help people wash their linen and tidy their rooms; but she will disappear if presented with a new robe.

CHAPTER X

SUN, MOON, AND STARS

Early writers mention Slavic sun-worship. Arabian travelers speak of the Slavs as adoring the sun and assert that many renounced the Christian faith, preferring to worship the sun and other heavenly bodies. These passages might be multiplied considerably, but here it must suffice to note that an old Bohemian homilist records that the pagan Czechs not only worshipped sun, moon, and stars, but also adored water, fire, mountains, and trees.

We have no detailed accounts to tell us whether the ancient Slavs possessed real solar gods which were represented by idols; and it is only among the pagan Russians that the existence of a god of the sun may be regarded as proved.

This adoration of the sun implies that the moon likewise received worship from the Slavs. There was a widespread conviction that the luminary of night was the abode of the souls of the departed; and later she came to be regarded as the dwelling-place of sinful souls which had been transported thither by way of punishment. Popular belief still ascribes to the moon great influence upon the growth and development of both the vegetable and the animal worlds.

All Slavs maintain that there is a close relationship between stars and men. There are as many men on earth as there are stars in the sky. At his birth each man receives a star of his own; and when his end is drawing near, that star falls to earth, the man dies, and his soul floats upwards to the clouds.

PART TWO

THE DEITIES OF THE ELBE SLAVS

The religion of the ancient Slavs was not restricted to a belief in genii, but was further developed into the worship of gods. They made themselves idols, in which they thought their deities were embodied, and they prayed to them.

There are two records which show how the pagan Slavs came to adopt the worship of one chief deity. The Greek historian Procopius writes as follows concerning Slavs and Antae: "They believe that there is one single god who is tire creator of the lightning and the sole lord of all things, and to him they sacrifice cattle and all sorts of animals. They also worship rivers, nymphs, and some other deities; they sacrifice to all and foretell the future in these offerings." A similar account concerning the Elbe Slavs is given by the chronicler Helmold: "Among the multiform divine powers to whom they ascribe fields, forests, sorrows, and joys they do not deny that one god rules over the others in heaven and that he, pre-eminent in might, cares only for things celestial; whereas the rest, obeying the duties assigned them, have sprung from his blood and enjoy distinction in proportion to their nearness to that god of gods."

The name of the chief god of the Slavs has not come down to us. There is, however, a well-founded belief that it was Svarog, who, in old chronicles, is often identified with Hephaistos; and we have more certain evidence regarding his sons, one of whom is called Dažbog, and the other Svarožič ("Son of Svarog"). Lack of historical data renders it impossible to say what gods were worshipped by the Slavs while they were still living in their ancient homes; and our only documents of a

really precise character concern solely the religion of the Elbe Slavs and the Russians.

For the idolatry of the former the record of the chronicler Thietmar is of the greatest importance. He says that in those regions there were as many temples as there were districts, and that these shrines served the worship of their particular demons.

CHAPTER I.

SVANTOVIT

Among the numerous deities of the Elbe Slavs the most prominent Place was occupied by Svantovit. The centre of his worship was in Arkona, on the island of Rügen; and in the middle of the town, which towers on the summit of a lofty cliff, stood his temple, skilfully built of wood and richly adorned with embossed ornaments. Within the sanctuary, which was enclosed by two fences, arose a gigantic statue of Svantovit, surpassing in size all human dimensions, and having four necks and four heads, two of them facing in front and two behind. The beard was shaved, and the hair was cut short, as was the custom among the people of Rügen. In the right hand was a horn inlaid with various metals, and this was annually filled with mead by a priest well versed in the ceremonies due to the divinity, the harvest of the following year being predicted from the liquor. The left hand was set akimbo. The mantle, reaching to the Idol's knees, was made of another sort of wood and was so closely fitted to the figure that even the minutest observation would not enable one to tell where it was joined. The log, touched the floor, and the bare was hidden in the ground.

Not far from the statue lay the bridle and the saddle of the god, as well as many other appurtenances of the deity, special attention being attracted by a sword of wonderful size, whose edge and scabbard were richly chased and damascened with silver. In addition to all this, the temple contained a sacred flag which was carried in front of the army on military expeditions as ensuring victory.

A beautiful white horse was consecrated to Svantovit and was fed and groomed by the head priest, to whom the people of

Rügen showed tile same respect that they manifested for the king himself. They believed that Svantovit, mounted on this steed, fought those who opposed his worship; and in the morning the horse was often found bathed in sweat after having been ridden (luring the night. Success or failure in weighty projects was foretold by means of this animal. Whenever a warlike expedition was about to be undertaken, three rows of palings were erected by the priests in front of the temple, each consisting of two lances thrust into tile ground with a third lance laid across the top. After solemn prayer, a priest brought the horse to the palings; if it stepped across with the right foot first, it was considered a favorable omen, but if the order was reversed, the enterprise must be abandoned.

Since Svantovit was more famous for his victories and more renowned because of his prophecies than any other divinity, he was held in high honor by all the neighboring Slavs, being regarded as the god of tile gods; compared with him, the other deities were but demigods. From far and near prophecies were sought from him, and to win his favor the neighboring nations sent tribute and gifts to his sanctuary. Even tile Danish King Sueno, though a Christian, offered a precious goblet to him; foreign merchants who came to Rügen were obliged to dedicate a part of their merchandise to the treasury of his temple before being allowed to offer their wares for sale; and every year a captive Christian was chosen by lot to be sacrificed to him.

A retinue of three hundred horsemen was set aside for the service of Svantovit, and whatsoever they won by war or by freebooting was given to the priest, who expended it in the purchase of all sorts of adornments for the temple. In this way treasure of incredible value, including huge quantities of gold, was accumulated, and the fame of the shrine spread far and wide,

while so numerous were its old and precious vestments that they were rotting with age.

When, in 1168, Valdemar, the Danish King, conquered Arkona after strong resistance, he first seized the treasure of the temple and then ordered the destruction of tile sanctuary. A vast multitude of the native inhabitants assembled, expecting every moment that Svantovit would annihilate their enemies, but finally even his statue was torn down, whereupon the demon is said to have left it in the shape of a black animal which disappeared before tile eyes of tile spectators. Then the Danes, casting ropes around tile idol, dragged it to the ground in sight of the Slavs; and at last, smashed in pieces, it was burned.

Not only in Arkona, but also in many other places, there were sanctuaries of Svantovit which were under the care of an inferior class of priests.

Shortly after harvest a great festival was held in honor of Svantovit, and on this occasion people assembled from all quarters of tile island of Rügen to sacrifice cattle and to join in the rites. On the day before the ceremonies began the sanctuary was carefully swept by tile priest, who alone had access to it. While he remained inside, he was very careful not to breathe; and when he could no longer hold his breath, he hastened to the door lest the presence of the deity be desecrated by the exhalation of a mortal man. On the following day, while the people were waiting before the entrance, the priest took the vessel from the hands of the god to see whether the liquid had diminished in quantity; if such was the case, lie foretold a bad harvest for the ensuing year and advised his bearers to reserve some grain for the coming time of dearth. Then, having poured the old wine at the feet of the divinity by way of sacrifice, lie filled the vessel again and offered it to the deity, asking him to bestow upon himself and his country all the good things of this

earth, such as victory, increase of wealth, and the like. When the prayer was finished, he emptied the cup at one draught, and refilling it with wine, he placed it in the god's right hand.

After this ceremony a festal cake was brought in, flavored with honey and as large as a man. Placing it between himself and the people, the priest asked whether he was visible to them, and if they answered in the affirmative, he expressed the wish that they might not see him next year, this ceremony being believed to ensure them a better harvest for the coming season. Finally, when he had admonished them to dutiful homage to the god and to offer to him sacrifices which would secure them victory both by land and by sea, the rest of the day was devoted to carousing, and it was considered a proof of piety if a man became drunk on this occasion.

The festival, as described above, shows a remarkable resemblance to the autumnal *dziady* in Russia, especially to those held in the Government of Mohilev. On the eve of the *dziady* the courtyard is carefully cleaned and put in order, while the women scrub the tables, benches, vessels, and floor. Lenten dishes are served that day, and on the following morning the women cook, bake, and fry all sorts of dishes, at least twelve in number. One of the men takes these to church; and when he returns, all the family assemble in the common room, the householder boiling a drink with pepper, while his wife lays a clean cloth on the table, adjusts the icons, lights a candle, and puts a pile of cakes on the table. After a long and fervent prayer the family sit down, and the farmer, hiding behind the cakes at the corner of the table, asks his wife, who sits at the extreme farther end of it, "Can you see me?" whereupon she answers, "No, I cannot," his reply being, "I hope you may not see me next year either." Pouring out a cup of vodka and making the sign of the cross, he now invites the Dziadys to partake of the feast; he himself his wife and all the

members of the family, empties the cup; and then they eat and drink till they can do so no longer.

The custom of foretelling the future from cakes is also preserved among the White Russians in Lithuania, being performed in some districts at the harvest feast, whereas in other Slavic countries it is celebrated on Christmas Eve.

The appellations of other deities worshipped in the island of Rügen were closely connected with the name of Svantovit. In the sanctuary of the town of Korenice (the modern Garz) stood a colossal oaken idol, called Rugievit (or Rinvit), which was so high that Bishop Absalon, though a very tall man, could scarcely reach its chin with his axe when he was about to break it in pieces. The image had one head with seven faces, seven swords hung in its belt, and it held an eighth blade in its hand. Another sanctuary was the shrine of Porevit (or Puruvit), who had five heads and was unarmed; and worship was also given to Porenutius (or Poremitius), whose idol had four faces and a fifth in its breast; its left hand was raised to its forehead, and its right touched its chin. The Pomeranians in Volegost (Hologost) worshipped a war-god named Gerovit (or Herovlt), in whose sanctuary Imng an enuruKrus shield, skillfully wrought and artistically adorned with gold. This was carried before the army and was believed to ensure victory; but it might be taken from its place in the shrine only in case of war, and it was forbidden for mortal hands to touch it.

All the idols just considered - Rugievit, Porevit, Porenutius, and Gerovit - seem to have been nothing more than local analogues of the chief Elbe deity, Svantovit.

CHAPTER II

TRIGLAV

In the town of Stettin were three hills, the central one being dedicated to Triglav, the chief local deity. This idol was of gold and had three heads, while its eyes and lips were covered with a golden veil. The pagan priests declared that Triglav ("Three-Heads") was tricephalous because he wished to make it known that he ruled over three realms, i.e., heaven, earth, and the underworld; and he covered his face because he would not see the sins of men.

In Stettin were four temples, the most important of which was built with wonderful skill. On the inner and outer sides of the walls were various embossed figures of men, birds, and animals, so well made that they seemed to live and breathe. Their color was always fresh and durable, and could be damaged neither by rain nor by snow. According to the custom of the ancestors one tenth of all booty was stored in the treasury of the temple, and there was, moreover, an abundance of gold and silver vessels used by the chieftains on festive occasions, as well as daggers, knives, and other rare, costly, and beautiful objects. In honor of and in homage to the gods colossal horns of wild bulls, gilded and adorned with precious stones were kept there, some serving for drinking-vessels, and some for musical instruments. The other three temples -did not enjoy so high a reputation and were, therefore, less richly ornamented. They contained only tables and chairs for assemblies and meetings, and on certain days and at certain hours the inhabitants of Stettin gathered there to eat, drink, or discuss matters of importance.

A horse of noble stature and black color also played a part in the worship of Triglav. No mortal man was allowed to

mount this steed, and it was used in divination like the horse of Svantovit. In front of the temple, whenever a warlike expedition was about to be undertaken, the Priests placed nine lances about a yard apart. The head priest then led the horse, adorned with a gold and silver saddle, thrice across these lances; if he stepped over without touching any of them, it was considered a favorable omen, and the expedition was decided upon.

Another idol of Triglav stood in the town of Wollin. When Otto, Bishop of Babmerg, was destroying heathen temples and breaking pagan Idols, the Slav priests are reported to have taken this statue secretly and to have given it to a woman living in a lonely place in the country. She hid it in the hollow of a large tree, but let herself be deceived by a German who told her that he wished to thank the god for having saved him from death in the sea. The woman then showed him the idol, but being unable to take it from the tree, the German stole the god's old saddle, which was hanging from a branch.

Triglav's statue in Stettin was broken by Bishop Otto himself, and its head was sent to the Pope. The pagan temples were burned to the ground, and churches were built in honor of St. Ethelbert and St. Peter on the hill that had once been sacred to Triglav.

Triglav was also worshipped by the Slavs of Brandenburg. When, in 1154, Prince Pribyslav of that country was baptized, he ordered "his three-headed, unholy, and ugly statue" to be broken in pieces.

It is practically certain that Triglav was not the real name of the god worshipped in Wollin and Stettin, but merely an appellation of one of his idols which possessed three heads; and since the cult of this divinity shows a striking resemblance to that of Svantovit, it may be assumed that Triglav was merely a local form of the great deity of the Elbe Slavs.

CHAPTER III

SVARAŽIČ

The Rhetarii, a division of the Lutices (between the Elbe and the Oder), worshipped a god named Svaražič ("Son of Svarog"), and the chronicler Thietmar testifies that their castle of Radigast (Radgost) contained a wooden temple in which were numerous statues of divinities made by the hands of men. These idols, wearing armor and helmets, struck terror into those who beheld them; and each of them had his name carved on his image. The most important of them was Svaražič (Zuarasici), whom St. Bruno, the apostle of the Prussians, writing to Emperor Henry II, terms "Zuarasiz diabolus."

Further evidence of a deity worshipped in Radgost is given by Adam of Bremen and his follower, Helmold. This idol stood in a spacious sanctuary among other gods, was made of gold, and had its base adorned with brocade. It wore a helmet resembling a bird with outstretched wings and on its breast was the head of a black bison, the national emblem of the Rhetarii; the divinity's right hand rested on this symbol, while the left grasped a double-edged axe.

When Adam of Bremen terms this Lutician deity "Radigast" or "Redigast," he seems to be in error and to have confused the name of the town (Radigast) with the divinity worshiped there, especially as the older evidence shows this god to have been Svaražič himself.

The temple of Radigast was much visited by all the Slavic nations in their desire to avail themselves of the prophetic power of the gods and to join in the annual festivities. Human beings were likewise sacrificed there, for in honor of a victory won in

1066 the head of John, Bishop of the Diocese of Mecklenburg, who had been captured in battle, was offered up to this divinity.

CHAPTER IV

ČERNOBOG

The evidence of Helmold shows that at banquets the Slavs were wont to offer prayer to a divinity of good and evil; and being convinced that happiness comes from the god of good, while misfortune is dispensed by the deity of evil, they called the latter Černobog or Zcernoboch ("Black Cod")

The conception of Černobog as the god of evil in contrast to the god of good is probably due to the influence of Christianity. The western Slavs, becoming familiar, through the instrumentality of the clergy, with the ideas of the new faith and with its conception of the devil, transferred to the latter many features of the pagan deities, worshipping him as a being who was very powerful compared even with the god of good. He was regarded as the cause of all calamities, and the prayers to him at banquets were in reality intended to avert misfortunes.

CHAPTER V

OTHER DEITIES

In addition to the deities mentioned above, the names of other divinities of the Elbe Slavs have come down to us, although we possess no details concerning them.

Pripegala is mentioned in a pastoral letter of Archbishop Adelgot of Magdeburg in 1108, where he is compared with Priapus and Baal-peor (the Beelphegor of the Septuagint and Vulgate). This comparison, however, seems to have no foundation except the similar sound of the syllables pri and *p(h)eg*.

The idol Podaga is mentioned by Helmold, while the names of Turupid, Pisamar (Bešomar?), and Tiernoglav (Triglav?) occur in the *Knytlingasaga*.

The Elbe Slavs worshipped goddesses as well as gods, and Thietmar not only states that the walls of the temples in Riedegast (Radgost) were adorned with various figures of deities both male and female, but elsewhere he tells how the Lutices angrily resented an affront done to a goddess. The only female divinity actually mentioned by name, however, is Siva (=Živa, "the Living"), the Żywie of Polish mythology, whom Helmold calls goddess of the Polabians.

PART THREE

THE DEITIES OF THE RUSSIANS CHAPTER I

PERUN

The chief god of the pagan Russians was Perun, whose wooden idol set by Prince Vladmir on a hill before his palace at Kiev in 980, had a silver head and a golden beard. Vladimir's uncle, Dobrynya, erected a similar image in Novgorod on the river Volkhov, and the inhabitants of the city sacrificed to it.

Perun was held in high honor by the Russians. In his name they swore not to violate their compacts with other nations, and when Prince Igor was about to make a treaty with the Byzantines in 945, he summoned the envoys in the morning and betook himself with them to a hill where Perun's statue stood. Laying aside their armor and their shields, Igor and those of his people who were pagans took a solemn oath before the god while the Christian Russians did likewise in the church of St. Iliya (Elias), the formula directed against those who should violate the treaty being, "Let them never receive aid either from God or from Perun; let them never have protection from their shields; let them be destroyed by their own swords, arrows, and other weapons; and let them be slaves throughout all time to come."

In many old Russian manuscripts of the twelfth, fourteenth, fifteenth, and sixteenth centuries mention is made of Perun in connection with other Slavic deities, such as Svarog, Volos, Vila, Rod, and Rožanica, but nothing certain is known about his worship.

When Prince Vladimir received baptism in 988, he went to Kiev and ordered all idols to be broken, cut to pieces, or thrown into the fire. The statue of Perun, however, was tied to a

horse's tail and was dragged down to a brook - there twelve men were ordered to beat it with rods, not because the wood was believed to feel any pain, but because the demon which had deceived men must be disgraced. As the idol was taken to the Dnieper, the pagans wept, for they had not yet been baptized; but when it was finally thrown into the river, Vladimir gave the command: "If it stops, thrust it from the banks until it has passed the rapids; then let it alone." This order was carried out, and no sooner had the idol passed through the rapids than it was cast upon the sands which after that time were called "Perun's Sands" (*Perunya Ren*). Where the image once stood Vladimir built a church in honor of St. Basil; but it was not until the end of the eleventh century that Perun's worship finally disappeared from the land.

Similarly the pagan idols of Novgorod were destroyed by Archbishop Akim Korsunyanin in 989, and the command went forth that Perun should be cast into the Volkhov. Binding the image with ropes, they dragged it through the mire to the river, beating it with rods and causing the demon to cry out with pain. In the morning a man dwelling on the banks of the Pidba (a small stream flowing into the Volkhov) saw the idol floating toward the shore, but he thrust it away with a pole, saying, "Now, Perunišče ['Little Perun,' a contemptuous diminutive], you have had enough to eat and to drink; be off with you!"

The word "Perun" is derived from the root *per-* ("to strike") with the ending *-un*, denoting the agent of an action; and the name is very appropriate for one who was considered the maker of thunder and lightning, so that Perun was, in the first place, the god of thunder, "the Thunderer," like the Zeus of the Greeks. The old Bulgarian version of the Alexander-romance actually renders the Greek Zeus by Perun; and in the apocryphal *Dialogue of the Three Saints* Vasilii, when asked, "By

whom was thunder created?" replies, "There are two angels of thunder: the Greek Perun and the Jew Chors," thus clearly pointing to the former as the originator of thunder.

Though history proves only that the worship of Perun existed among the Russians, there are, nevertheless, data to show that it was known among other Slavs as well, the most important evidence being the fact that the word *perun* is a very common term for thunder (*pjeron*, *piorun*, *parom*, etc.). In addition to this numerous local names in Slavic countries remind us of Perun. In Slovenia there is a Perunja Ves and a Perunji Ort; in Istria and Bosnia many hills and mountains go by the name of Perun; in Croatia there is a Peruna Dubrava, and in Dalmatia a mountain called Perun; while a Perin Planina occurs in Bulgaria. Local names, such as Peruny and Piorunow in Poland, Perunov Dub in Little Russia, or Perun and Peron among the Elbe Slavs, are further proof that not only the name, but also the worship, of Perun was known in these regions. It is even believed that some appellations of the pagan deities of the Elbe Slavs, such as Porenutius, Prone, Proven, etc., may be closely connected with Perun, being, in fact, merely corruptions of the original name, due to foreign chronicles; and in this connection special attention should be called to Helmold's mention of a great oak grove on the way from Stargard to Lübeck as sacred to the god Proven.

In the Christian period the worship of Perun was transferred to St. Iliya (Elias); and, as we have already seen, Nestor tells how the Christian Russians took oath in the church of St. Iliya, while the pagans swore by Perun. On July 20 St. Iliya's Day is kept with great reverence in Russia to the present time; in some places they still cling to the ancient custom of preparing a feast and slaughtering bulls, calves, lambs, and other animals after consecrating them in church; and it is considered a great sin not to partake of such banquets.

The Serbians call St. Iliya *Gromovnik* or *Gromovit* ("the Thunderer") and pray to him as the dispenser of good harvests. Among the Southern Slavs Tlijevo, Tlinden ("St. Iliya's Day") is most reverently celebrated; no man does any work in the fields at that time, and no woman thinks of weaving or spinning. He who dared to labor then would make St. Iliya angry and could not expect him to help in garnering the crops; on the contrary, the Saint would slay him with this thunderbolt. In the Rhodope Mountains the festival is kept on a lofty summit, and a bull or a cow is killed and prepared for the solemn banquet. All this is doubtless nothing less than a survival of the feasts that, long before, were celebrated in honor of Perun.

CHAPTER II

DAŽBOG

The statue of the divinity Dažbog, or Daždbog, whose name probably means "the Giving God," stood on a hill in the courtyard of the castle at Kiev, and beside it were tile idols of Perun, Chors, Stribog, and other pagan deities. In old chronicles Dažbog is termed "Czar Sun" and "Son of Svarog;" and the fact that early Russian texts frequently translate the name of tile Greek god Helios by Dažbog may be taken as proof that he was worshipped as a solar deity. In the old Russian epic *Slovo o pluku Igoreve* Vladimir and tile Russians call themselves the grandchildren of Dažbog, which is easily explicable since tile ancient Slavs often derived their origin from divine beings.

Dažbog was known not only among the Russians, but also among tile Southern Slavs; and his memory is preserved in the Serbian fairy-tale of Dabog (Dajbog), in which we read, "Dabog, tile Czar, was on earth, and tile Lord God was in heaven," Dabog being here contrasted with God and being regarded as an evil being, since in early Christian times the old pagan deities were considered evil and devilish.

CHAPTER III

SVAROŽIČ AND SVAROG

Svarožič was worshipped by the Russians as the god of fire; and his name, being patronymic, means "Son of Svarog." This latter deity, however, is actually mentioned only in an old Russian chronicle which identifies him with the Greek Hephaistos and speaks of him as the founder of legal marriage. According to this text, Svarog made it a law for every man to have only one wife, and for every woman to have only one husband; and he ordained that whosoever trespassed against this command should be cast into a fiery furnace - a tradition which seems to imply the importance of tile fire (fireside, hearth) for settled family life.

That Svaržic, worshipped by the Elbe Slavs, had the same signification as tile Russian Svarožič may be considered very probable, though the identity is not yet fully established.

CHAPTER IV

CHORS

Among the idols which Vladimir erected in Kiev mention is made of the statue of Chors (Chers, Churs, Chros). Nothing certain is known about the functions of this deity; but since old Slavic texts seem to identify him with the Greek Apollo, he is supposed to have been a god of the sun, this hypothesis being supported by a passage in the *Slovo o pluku Igoreve* which tells how Prince Vsevolod outstripped great Chors (i.e. the sun) like a wolf.

There is no explanation for the word Chors in Slavic and the name is apparently of foreign origin. The most plausible supposition is that it comes from the Greek χρυσός ("gold"), so that originally it may have been simply the name of a golden or gilt idol erected in Kiev and probably representing Dažbog were, in all likelihood, merely different names applied to one and the same deity.

CHAPTER V

VELES, VOLOS, AND STRIBOG

Veles, the god of flocks, was held in high honor by the Russians, who swore by him as well as by Perun when making a treaty; and old Russian texts often mention him in connection with the more famous divinity. When Vladimir was baptized in 988, he caused the idols of Veles to be thrown into the river Počayna; another stone statue of the same deity, worshipped by the Slavic tribes in the neighborhood of Finland, was destroyed by Abraham of Rostov, who preached Christianity on the banks of the Volga in the twelfth century; and the Slovo o *pluku Igoreve* calls the minstrel Boyan "the grandson of Veles."

The memory of Veles still lives among the Russian people. In southern Russia it is customary at harvest-time to tie the last handful of ears into a knot, this being called "plaiting the beard of Veles" or "leaving a handful of ears for Veles's beard"; and in some districts a piece of bread is put among such ears, probably as a reminiscence of the sacrifices offered to Veles.

Veles was well known among the ancient Bohemians likewise, and his name frequently occurs in old Bohemian texts, although its original meaning has so utterly disappeared that the word now signifies simply "the devil."

After the introduction of Christianity the worship of Veles was transferred to St. Blasius, a shepherd and martyr of Caesarea in Cappaducia, whom the Byzantines called the guardian of flocks. In this capacity the saint is still venerated in Russia, Bulgaria, and even in Bohemia; and the shepherds, when driving their flocks to pasture, recite ancient prayers which are expected to secure his protection.

Stribog, whose idol stood on the hill in Kiev beside that of Perun, was most probably the god of cold and frost; and in the *Slovo o pluku Igoreve* the winds are called the grandsons of Stribog. The conception of the winds as the result of cold and frost is easily understood.

The chronicler Cosmas testifies that the Bohemians worshipped deities similar to Jupiter, Mars, Bellona, Ceres, etc., and that they made idols of them; but the names of these gods have not been preserved, and nothing positive is known concerning their worship. Numerous names of divinities worshipped by the pagan Poles are recorded by the chronicler Dugosz, but his report, belonging to a later period, seems to be influenced by Classical and Christian thought.

PART FOUR CHAPTER I

WORSHIP OF THE GODS

Sacrifices of animals, grain, and food were offered to the gods and genii; and in time of war captives were slaughtered in their honor. These sacrifices were performed by fathers of families, by chieftains of clans, and by princes; but the existence of a special and highly developed priesthood is proved only among the Elbe Slavs, where the head priest received the same honor as the king himself.

The Elbe Slavs worshipped their idols in temples adorned with great taste and splendor; and in addition to this, trees and groves were consecrated to the gods, both among the Elbe Slavs and among the Russians. Such a *svatobor*, for example, was on the island of Rügen while between Stargard and Lübeck stretched a great oak grove, guarded by a wooden fence provided with two gates. This grove was full of idols in whose honor sacrifices and feasts were held; and whoever concealed himself there when threatened by death was considered inviolable, being under the protection of the gods. In Bohemia it was not until 1092, in the reign of Bretislav II, that the sacred groves, held in high honor by the people, were hewn down and burned. The pagan Russians, so far as historical evidence goes, did not build special temples for their gods, but erected their idols in the open on slopes and hills. Besides trees and groves, sanctity also attached to mountains, as well as to rivers and fountains.

Among the annual festivals, that of Svantovit in Arkona, which reminds us of the autumnal *dziadys*, is described at considerable length, whereas the other feasts, which in the main consisted of games, dancing, and carousing, are dismissed with brief remarks. In April the Slavs on the banks of the Havola

(Havel) used to celebrate a national festival in honor of Gerovit; in Wollin the populace assembled for a pagan festival in early summer; and in 1092 Bretislav suppressed certain feasts observed about Whitsuntide, when oblations were offered to springs.

Popular tradition, however, still preserves many customs and ceremonies whose origin may be traced back to the pre-Christian period; and these we shall briefly consider in our concluding chapters.

CHAPTER II

THE KOLEDA

The word *koleda* (*koleda*) is derived from the Latin *Calendar* ("first day of the month"; borrowed in Greek as *καλάνδαι*) and denotes certain days at Christmas and Easter when children go from house to house, singing songs and expecting all sorts of small presents in return. During the Middle-Ages the *festa calendarum* was celebrated almost everywhere in Europe with pageants, games, songs, mummings, and the like.

Besides the word *koleda* there are a number of other names for the principal days of Christmastide which are worth mentioning. In Russia Christmas Eve is called Kutiya, or Kuccya (Polish Kucya); the day preceding New Year is "Rich Kutiya," and that before Twelfth Night is "Hungry Kutiya," since meat is eaten on the former, while Lenten dishes are preferred on the latter. In similar fashion the Letts term Christmas Eve Kukju Vakar, and the Lithuanians call it Kučiu Vakaras. The word Kutiya, Kuccya, etc., is derived from the name of the dish which, in addition to many others, is prepared on that day. Among the White Russians it is a sort of pudding composed of barley groats and honey; the Little Russians make it of wheat groats, pounded poppy seeds, and honey; the Lithuanians prepare it of peas and wheat, or of barley and beans; the Letts of peas and honey, etc. The other Slavs likewise have similar names for the holiday dinners on Christmas Eve.

Before supper the farmer walks about the house carrying the *kutiya* while his wife, having tidied up the room with the help of her servants, spreads some hay over the table, and laying the cloth, places on it the food prepared for the evening meal. The master of the house then says grace and brings to remembrance

those of the family who happen not to be present, after which all sit down, the head of the household taking his place in a corner under the icons. Before beginning to eat, the householder pours out a cup of vodka, and letting a few drops fall upon the cloth, he empties it, whereupon all the others do the same. During the meal a portion of the food is set aside for the deceased, and finally the *kutiya* is served. After supper all rise, the master of the house alone keeping his seat and hiding behind his pot of *kutiya* as he asks his wife whether she sees him. Many other prophecies concerning the coming harvest and the prospects of cattle-breeding are attempted; and the girls, in like manner, tell their fortunes, the *kutiya* playing an important role in all these ceremonies. The hay placed under the *kutiya* and beneath the cloth on the table is given to the animals kept in the house; and the fire is kept burning constantly on the hearth. It is considered improper to do heavy work on this day, when various disguises are assumed, and village friends are visited, while in the evening the young people meet to play various games, of which dancing and singing are important features.

The Southern Slavs call Christmas Eve *Badnji Dan*, *Badnjak*, or *Budnik* ("Vigil"), *badnjak* or *budnik* being also the log of wood which is burned on the hearth. Various ancient customs connected with these festivities are still in vogue.

Before sunrise either the head of the house or some other member of the family goes to the forest in search of a tree, either oak, beech, or ash, which will serve his purpose; and after all preparations have been made for the dinner doffing his cap, he carries the *badnjak* into the room. During this rite he clucks like a hen, while all the children, who stand in a row behind him, cheep like chickens. Passing through the door, on either side of which candles are burning, he walks, with the *badnjak* in his hands, into every corner (if the room, saluting the members of

the household, who throw corn upon him. Then he lays the *badnjak* and a ploughshare by the fireside, together with some honey, butter, and wine, as well as a portion of every dish prepared for supper; and finally he addresses the lug with the words, "Welcome! Come and eat your supper!" Sometimes the *badnjak* is dressed in a new shirt, or Es adorned with red silk, golden threads, flowers, etc. After all tills, the householder lays the *badnjak* on the hearth, where a fire has been kindled, and adds some more logs of wood which likewise are often called *badnjaki* or badnjarice.

When the *badnjak* is burning well, the farmer takes in one hand a special sort of bread, decked with various animals made of dough and covered with salt and wheat; while in the other he holds a cup of wine. He now walks toward the corn-loft, the children following him and imitating the sounds of domestic animals; and after a portion of the bread and wine has been left on the window of the loft, the rest is put on the table in the room. He then fills a glove with kernels of wheat, and adding a silver coin, lie strews the grain upon the floor, as if sowing. The children throw themselves upon the wheat, picking it up like poultry; and the one who succeeds in finding the coin will have good luck. Around the hearth straw is *spread* and covered with sweets for the whole family; and the farmer, hiding behind it, thrice asks the household if they can see him.

During or before supper the farmer's wife places a portion of the food in a separate pan; and these viands remain in her charge until the evening before Twelfth Nigh., when every member of the household gets a bit of it.

All these ceremonies show that the pagan festival of which the Koleda still retains traces was a purely domestic celebration, and that it was closely connected with the worship of the *penates*, who were believed to exercise a profound influence

upon the household. The *badnjak* may certainly be regarded as a special symbol of the genius of the house in his capacity of protector of the hearth, which is rekindled on this day. Accordingly the *kutiya* is the favorite dish, not merely at the Koleda, but also at the funeral feast and on All Souls' Day (November 2) in Russia.

CHAPTER III

THE RUSALYE

Among the Slavs the Rusalye are celebrated at the Whitsun holidays. The word itself is of foreign origin (from the Greek *ρουσάλια*, "feast of roses"), and so are many ceremonies connected with the festival, although numerous indigenous customs have been preserved side by side with these rites.

In Russia the Rusalye were celebrated in the following way. On Whitsun Monday a small shed, adorned with garlands, flowers, and fragrant grasses, was erected in the centre of an oak grove; a straw or wooden doll, arrayed in holiday garments, was placed inside; and people assembled from all quarters, bringing food and drink, dancing round the shed, and giving themselves up to merriment. In the Great Russian Governments people leave the towns and villages for the forests on the Thursday preceding Whitsunday (*Semik*), singing ancient songs and picking flowers which they make into wreaths. Then the lads fell a nice young birch-tree which the lasses dress in woman's robes, trimming it with gay-coloured ribbons and gaudy pieces of cloth. As they carry this tree along, they sing festive songs; and then follows a dinner of flour, milk, eggs, and other provisions brought for the occasion, while wine and beer are purchased by voluntary contributions. After dinner they take the birch, and singing merry songs, they carry it in procession to the village, where they put it down in a house chosen for the purpose, leaving it there till Sunday.

The doll which, in the course of these ceremonies is finally thrown into the water or burned, is usually called *Rusalka*; and the ceremony itself is probably meant as a second funeral, i.e., to secure the favor of the *Rusalky*, the spirits of those who,

dying a violent death, have not been buried with religious rites. The same signification may be attached to the so-called "Driving out of Death" before Easter, a custom which, though prohibited as early as the fourteenth century, has not yet entirely disappeared in Bohemia and other countries.

The Bulgarians in Southern Macedonia keep the Rusalye during Christmastide, the chief characteristic of the festival here being warlike games which remind us of the ancient funeral combats (trizna, tryzna).

CHAPTER IV

THE KUPALO AND JARILO

The festival called Kupalo now coincides with the Christian feast of St. John the Baptist (June 24). Originally, however, it may have been a purely domestic celebration when marriages were performed, and new members were admitted into the family, thus accounting for the erotic elements of the customs still connected with St. John's Day. In the course of the family feast the memory of the deceased ancestors, under whose protection individuals were received into the household, was revived, and this, in its turn, may explain the funereal elements of the commemoration.

During the Kupalo the girls go to the woods or the fields early in the morning to pick flowers of which wreaths are made; and at the same time they amuse them selves by trying to foretell their future in the following fashion. Choosing the prettiest girl among them, they take her into the forest, singing and dancing. Blindfolding her and decking tier with garlands, they seize her hands and dance around her, while the girl, who is now called *kupaljo*, picks up the garlands, one after the other, and distributes them among her dancing companions. Those who receive a wreath of fresh flowers will be fortunate in their wedded life; but those whose flowers are withered are doomed to unhappiness. After all the garlands have been distributed the girls run away, doing their best to avoid being caught by the *kupaljo*, since any maiden whom she touches is fated to remain unwed for the year.

Another way of prophesying the future is as follows. The young people meet near the river and bathe till twilight, when a fire is kindled, and the lads and lasses, taking each other's hands,

jump over the flame, two by two. Those who do not loosen their hands while jumping will become husband and wife, the same thing being predicted by a spark which comes out of the fire after them.

Funereal elements may be found in the fact that in many parts of the country figures of Kupalo and Marena are made and afterwards drowned and burned like a kusalka, while in some places Jarilo and Kostroma are buried in a similar way instead of Kupalo.

VAMPIRES OF HUNGARY, BOHEMIA, MORAVIA, AND SILESIA

Dom Augustin Calmet
(Translation: M. Cooper)

PREFACE

Nothing that relates to this subject has astonished me more than the accounts of the vampires of Hungary, Moravia, and Poland; of the Broucolacks of Greece; and of the bodies of excommunicated persons which are said never to rot. I thought myself obliged to give it all the attention I was capable of, and resolved to treat of it in a particular dissertation, distinct from that upon the apparitions of spirits. After having studied the point thoroughly, and got all the information relating to it that I could, I found that there was little in it which could be depended upon as certain. This consideration, joined to the advice of some judicious and respectable persons whom I consulted, made me give even my design entirely, and quit a subject exposed to so many contradictions.

But, considering the thing in another light, I resumed my pen, with a resolution of undeceiving the public, if I found the common reports to be absolutely false, or of showing that all that is advanced upon this subject is uncertain, and that one ought to be very cautious in deciding concerning these vampires, which have made so much noise in the world for some little past, and concerning which people are still divided in their opinions, even in those countries which are the scene of their pretended return from the grave.

I shall, therefore, examine this question as an historian, as a philosopher, and as a divine. As an historian, I shall endeavor to discover the truth of the facts; as a philosopher, I shall consider their causes and circumstances; and lastly, the light which theology affords will enable me to draw from it some consequences, with a view to religion. So that I write not in hopes of convincing freethinkers, and skeptics, of the existence of vampires, nor even of the apparitions of angels, devils, and ghosts; nor to frighten weak and credulous mind; with stories of surprising apparitions. On the other side, I do not expect to cure the errors of the superstitious, or to remove the prejudices of the people, nor even to correct the abuses which spring from their unenlightened belief, or to answer all the objections which may be made against apparitions, or to distinguish myself and acquire fame, or divert myself. Still less do I pretend to set myself up for a judge and censor of the works and opinions of others, by spreading dangerous doubts upon a matter which concerns religion, and from which some persons might draw mischievous consequences to impugn the authority of the Scriptures, and the steadfast doctrines of our holy faith. I shall therefore handle the subject with all the care and seriousness that it deserves and I pray God to enable me to do it with success.

I must further desire my reader to make a distinction between the facts themselves which are related, and the manner of their being brought about; since the former may be certain, and the latter wholly unknown. There are in Scripture several relations of apparitions of angels and departed souls: the truth of which is indisputable, being founded upon the divine authority of the Sacred Writings; but the manner in which God wrought these resurrections, or

permitted these apparitions, is hid among tile secrets of his providence. We are allowed, however, to examine into the circumstances of these events, and to propose our Conjectures concerning the manner in which they were brought about. But it would be rash to pronounce decisively upon matters; which Cod has not thought fit to reveal to us. The same may be said, with a proportional degree of allowance, of the stories related by grave, sensible judicious, and contemporary authors, who barely relate the facts, without entering into an examination of the circumstances, or a disquisition concerning the manner in which the events happened; points, which they were not perhaps fully informed of themselves.

It has been already objected to me, that I quote poets and authors of little credit, in support of a question of so serious a nature, and which has been so much contested, as that of the apparitions of spirits. Such authorities, it is said, tend rather to make these apparitions doubtful, than to prove their reality.

But let it be observed I quote these authors only as witnesses of the opinions which generally prevailed in their time; and it is of consequence to show, that the ancient Greeks and Romans held, that the souls of men were birch-tree which the lasses dress in woman's robes, trimming it with gay-colored ribbons and gaudy pieces of cloth. As they carry this tree along, they sing festive songs; and then follows a dinner of flour, milk, eggs, and other provisions brought for the occasion, while wine and beer are purchased by voluntary contributions. After dinner they take the birch, and singing merry songs, they carry it in procession to the village, where they put it down in a house chosen for the purpose, leaving it there till Sunday.

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I shall, therefore, examine this question as an historian, as a philosopher, and as a divine. As an historian, I shall endeavor

to discover the truth of the facts; as a philosopher, I shall consider their causes and circumstances; and lastly, the light which theology affords will enable me to draw from it some consequences, with a view to religion. So that I write not in hopes of convincing freethinkers, and skeptics, of the existence of vampires, nor even of the apparitions of angels, devils, and ghosts; nor to frighten weak and credulous minds with stories of surprising apparitions. On the other side, I do not expect to cure the errors of the superstitious, or the prejudices of the people, nor even to correct the abuses which spring from their unenlightened belief, or to answer all the objections which may be made against apparitions, or to distinguish myself and acquire fame, or divert myself. Still less do I pretend to set myself up for a judge and censor of the works and opinions of others, by spreading dangerous doubts upon a matter which concerns religion, and from which some persons might draw mischievous consequences to impugn the authority of the Scriptures, and the steadfast doctrines of our holy faith. I shall therefore handle the subject with all the care and seriousness that it deserves, and I pray God to enable me to do it with success.

I must further desire my reader to make a distinction between the facts themselves which are related, and the manner of their being brought about; since the former may be certain, and the latter wholly unknown. There are in Scripture several relations of apparitions of angels and departed souls: the truth of which is indisputable, being founded upon the divine authority of the Sacred Writings; but the manner in which God wrought these resurrections, or permitted these apparitions, is hid among the secrets of his providence. We are allowed, however, to examine into the circumstances of these events, and to propose our conjectures concerning the manner in which they were brought about. But it would be rash to pronounce decisively upon

matters; which God has not thought fit to reveal to us. The same may be said, with a proportional degree of allowance, of the stories related by grave, sensible, judicious, and contemporary authors, who barely relate the facts, without entering into an examination of the circumstances, or a disquisition concerning the manner in which the events happened; points, which they were not perhaps fully informed of themselves.

It has been already objected to me, that I quote poets and authors of little credit, in support of a question of so serious a nature, and which has been so much contested, as that of the apparitions of spirits. Such authorities, it is said, tend rather to make these apparitions doubtful, than to prove their reality.

But let it be observed I quote these authors only as witnesses of the opinions which generally prevailed in their time; and it is of consequence to show, that the ancient Greeks and Romans held, that the souls of men were immortal, that they existed after the death of the body, and that there was another life, in which they received the reward of their good actions, or the punishment of their crimes.

These opinions, which we meet with in the poets, are found also in the fathers of the church, and in the heathen historians. Even in the Scripture there are hints of this sort, with some difference it must be owned, but at the bottom they amount to the same thing. For instance, what I have related of the manes or lares, of the evocation of souls after the death of the body, of their eagerness to come and suck the blood of sacrificed animals, of the shape of the soul when separated from the body, of its restless, unquiet state till the body is buried, of those superstitious waxen statues, which were devoted or consecrated under the name of certain persons, whom the magicians pretended to destroy, by burning or pricking these effigies; the flight of wizards and witches through the air, and their nocturnal

assemblies; all these things are related both by philosophers and historians, as well as poets.

I know well what degree of credit is due to each, and I give them no more than they deserve. But it seems to me of some importance, in the discussion of this question, to explain, and confute at the same time, the superstitious prejudices which formerly prevailed among the common people, and to reduce the ornaments of fable to the standard of truth, by retrenching all that the poets have added to embellish their works, and amuse their readers.

Besides, I commonly relate these things, upon occasion only of certain facts advanced by historians, and other grave and judicious authors; and sometimes rather to en liven and embellish the subject, than to draw from them any necessary consequences for establishing the doctrine, or to lay any stress upon them as certain facts, or giving weight to my narration.

I am sensible how little Lucian is to be depended upon in what he says upon this subject, since he mentions it only to laugh at it. Philostratus, Jamblicus, and some others deserve no greater regard; and I quote them only to confute them, or to show to what a pitch a vain and foolish credulity has been carried on these subjects, which were treated as ridiculous by the most sensible men among the heathens themselves.

The consequences which I draw from these relations of historians and fictions of poets, and the manner in which I speak of them in the course of this Dissertation, is a sufficient proof that I look upon, and allege that only as true and certain, which is so in fact; and that I have no view of imposing upon the reader, by relating things which I myself look upon as false, or very doubtful, or even as fabulous. But this ought to be no prejudice against the doctrine of the immortality of the soul, or of another life, nor against the reality of certain apparitions related to

Scripture, or attested otherwise by good authorities. This is the sole design of my work.

* * * *

Having treated, in a particular Dissertation, the subject of apparitions of angels, devils, and departed souls, I am tempted, by the affinity of the matter, to say something of spectres of another sort, namely, those that come again in the body: such as excommunicated persons, whom the earth is said to cast up out of her bowels, the vampires of Hungary, Silesia, Bohemia, Moravia, and Poland, and the broncolaca's of Greece. In treating this subject, I shall first give the substance of what I have learned about it, either from common report, or from books: secondly, I shall deduce some consequences from it, and then give the reasons that may be alleged both for and against the existence and reality of these apparitions.

Every age, nation, and country has its particular prejudices, diseases, fashions, and inclinations, which seem to distinguish their several characters and having had their day, go off, and are succeeded by others: and it frequently happens, that what was the object of admiration at one time, is treated with contempt and ridicule in another.

There have been ages in which the empire of fashion has extended itself even to matters of devotion, learning, and discipline, and would suffer only particular sorts of each to go down. For more than a century, the prevailing taste of Europe was traveling to Jerusalem. Kings, princes, nobles, bishops, priests, and monks, ran thither in crowds. At another time, pilgrimages to Rome were in high vogue; and at present they are both laid aside. Whole provinces were, at one time, overrun with flagellants; and now there remains no trace of them, but in a few

fraternities of penitents, which still subsist in some obscure places.

There appeared not long ago in this part of Europe, a sort of tumblers and dancers, who were eternally capering and dancing in the streets, the squares, and even in the churches: and they seem to be revived in the convulsionaries of our time, who will be a fresh subject of astonishment to posterity, as they are of ridicule to us. About the end of the sixteenth century, and the beginning of the seventeenth, nothing was talked of in Lorrain but wizards and witches; but it is now a great while since they have been entirely forgot. At the first appearance of Descartes's philosophy, the run it had was surprising. The ancient systems were exploded, and nothing talked of but experiments in natural philosophy, new hypotheses, and new discoveries. No sooner did Newton appear, than he drew the entire world after him. What a disturbance was lately raised in the kingdom by Mr. Law's scheme, bank bills, and all the madness of Quinquempoix Street? It seems to be a new species of convulsion that had laid hold of every head in France.

In this century, a new scene has been presented to our view, for about sixty years past, in Hungary, Moravia, Silesia, and Poland. It is common, we are told, to see men, who have been dead several years, or, at least, several months, come again, walk about, infest villages, torment men and cattle, suck the blood of their relations, throw them into disorders, and, at last, occasion their death: and there is no way, it seems, to get rid of these troublesome visitants but by digging them out of their graves, impaling them, cutting off their heads, taking out their hearts, and burning their bodies. The name by which they are known, is that of Oupires, or Vampires; and the stories about them are related with such a minute particularity and probability of circumstances, and confirmed by so many solemn attestations

upon oath, that one can scarce reject the opinion which prevails in those countries, that these ghosts seem really to come out of their graves, and produce the effects which are related of them.

It is certain, that nothing of this sort was ever seen or known in antiquity. Search the histories of the Jews, Egyptians, Greeks, and Romans, and you will find nothing that comes near it. It is true, there are influences in history, but they are very rare, of persons that have returned to life, after having been some time in their graves, and looked upon as dead. We shall find too, that it was an opinion among the ancients, that magic might be employed both to deprive people of their lives, and to raise the souls of the deceased. There are some passages cited, which prove that it was a prevailing notion in certain times, that wizards sucked the blood of men and children, and occasioned their death. In the twelfth century, there appeared ghosts of much the same species with those in Hungary; but in no history do we read of any thing so common, or so circumstantial, as these relations of vampires in Germany.

We meet with some instances in Christian antiquity, of excommunicated persons, who have visibly, and before the entire congregation, come out of their graves, and quitted the church, when the deacon pronounced the order for all excommunicated persons, and those who did not partake in the sacred mysteries, to retire. For many ages past, nothing of this sort has happened, though it is evident, that several persons, who died in a state of excommunication, are buried in churches, and are every day present at the holy sacrifice.

The opinion entertained by the modern Greeks that the bodies of excommunicated persons were not in their graves, has no foundation either in antiquity or sound philosophy, and is not even countenanced by history. It seems to be an invention of the modern schematics of the Greek church, to authorize and support

their revolt from the Roman communion. The opinion of the primitive church was directly contrary; namely, that the incorruptible state of a carcass was rather a symptom of sanctity, and a proof of a particular superintendence of Providence over a body, which had formerly been the temple of the Holy Ghost, and had kept up the genuine character of Christianity, by living in righteousness and innocence.

The broncolaca's of Greece and the Archipelago, are ghosts of another species. One can scarce persuade one's self that it could be ever possible for the Greeks to entertain so romantic a notion. They must needs be deeply immersed in ignorance and prejudice, since there has hitherto appeared no writer of any sort, either church-man or layman, to undeceive them in this respect. The notion entertained by some of dead people's chewing in their graves, and making a noise, like hogs when they eat, is too ridiculous to deserve a serious confutation.

My design in this Dissertation is to discuss the question concerning the ghosts or vampires of Hungary, Moravia, Silesia, and Poland. I expect to meet with great severity of criticism, in what way soever I handle it. Those who are convinced of the truth of these relations will accuse me of rashness and presumption, for venturing to question them, and much more for denying their existence. Others will blame me for throwing away my time in writing upon this subject, which is looked upon as frivolous and trifling by many persons of unquestionable good sense. But, whatever opinion may be entertained of my design, I can never repent of having examined to the bottom a subject, which I thought of importance in a religious view. For if the return of these vampires be real, it is worth while to defend and establish its truth. If it be nothing but mere whim, it is of great importance to religion, to undeceive those who look upon it as

true, and to put a stop to an error that may be attended with very dangerous consequences.

SECTION I.

That the Resurrection of a Dead Body Can be Effected by God Only

I lay it down, at first, as an indisputable principle, that to rise to life again a person that is really dead can be affected only by the power of God. It is impossible for any man to restore life, either to himself or to another, without a visible miracle.

Our Savior indeed rose again, as he had foretold, by virtue of his own power; but his resurrection was attended with circumstances of a most miraculous nature. If he had risen, immediately after his being taken down from the cross, it might have been said that he was not quite dead, and that some principles of life were still left in him, which might be revived by the help of warmth, or cordials, or other things capable of recovering the spirits. But he did not rise till the third day, and he had even been killed, if I may use the expression, after he was dead, by his side being pierced with the spear, which alone must have occasioned his death, if he had not been too far gone before.

When Lazarus was raised to life, our Savior staid till he had been dead four days, and begun to putrefy, which circumstance is the most infallible symptom of real death, and leaves no hopes of returning to life, but by supernatural means.

The resurrection of which Job expresses such a confident expectation; the instance of the dead man, who revived upon touching Elisha's bones; that of the Shunamite's son, who was restored to life by the same prophet, and the resurrection of the dry bones foretold by Ezekiel, and fulfilled in his presence; in a

word, all the instances of resurrections recorded both in the old and New Testament, are evidently miraculous effects, and to be attributed solely to the almighty power of God.

II

Revival of Persons Not Really Dead

As for instances of resuscitations, in cases where persons have been thought dead, but were only asleep, or in a lethargy, or have lain long under water, and recovered afterwards by proper care, good remedies, and the assistance of skilful surgeons; these are evidently out of the present question. The persons, in these cases, cannot be considered as properly coming to life again, since they were not really, but only apparently dead.

I mean to speak of another sort of resuscitated persons, who have been buried several months, and in some cases several years, and who must needs have been suffocated in their graves, if they had at first been buried alive, but are found with many symptoms of life about them, such as their blood still fluid, their flesh entire, their color fresh, and their limbs pliant and flexible. These are the specters which are said to come again, as well by day as in the night. Their errand is to torment the living in all manner of ways, such as sucking their blood, and so causing their death, appearing in their former clothes to their own families, sitting down at table, and a thousand other things; which having done, they return to their graves, and no one can discover how they got out of them, nor how they find their way into them again. In short, it is a sort of momentary resurrection; for instead of living, eating, drinking, and conversing with other men, like the persons recorded in Scripture to have been raised from the dead, these vampires appear only for a certain time, in certain

countries, and in certain circumstances, and never appear any more after they are impaled, burned, or beheaded.

III

How This Species of Resurrection May be Effected

If we suppose this last sort of redivivi not to be really dead, there is nothing supernatural in their return, except the manner in which it is done, and the circumstances with which it is attended. For it may be questioned, whether they do any thing more than wake out of their sleep, or recover their spirits, like persons who fall into a swoon, or fainting fit, and after a time come to themselves naturally, by the blood and animal spirits returning to their usual motion.

But supposing this to be the case, how do they come out of their graves, without opening the earth, and go in again, without leaving any marks behind them? Besides, was there ever an instance of a lethargic or fainting fit that lasted for whole years? And, if we must admit of a real resurrection, was it ever known, that dead persons were raised of themselves, and by their own proper power?

If they were not raised by their own power, shall we have recourse to the power of God for the solution of the difficulty? But what proof have we of the interposition of God? Or, what end can be assigned for this exertion of his omnipotence? Shall we venture to say, that he designs the manifestation of his own glory; and that his glory is really promoted by vampires?

But if God be not the agent, is it an angel, or a devil, or the soul that formerly was united to the body of the vampire? With regard to the latter, is it certain that a soul, once separated from the body, has a power of entering again at will, and

restoring it anew to life, for a bare quarter of an hour? As to either of the former, shall we attribute to an angel or devil a power of restoring a dead person to life? Certainly not, except in case of an express command, or, at the lowest, permission from God. I have discussed, in the former part of this work, the question concerning the natural power of angels and devils over human bodies; and shown, that neither reason nor revelation furnish us with any certain information upon this head.

IV

Instance of a Man, Who Had Been Buried Three Years, Raised to Life Again by St. Stanislaus

All the lives of the saints abound with various instances of persons raised to life again; which instances have evidently a connection with the subject now before us, concerning dead persons, or such as have been thought dead, appearing again with a human body and soul, and even living some time after their resurrection. Of all the stories of this sort, I shall only relate that of St. Stanislaus, bishop of Krakow, who raised a man to life that had been dead three years, with circumstances of so remarkable a nature, and in so public a manner, that the fact will stand the test of the severest enquiry. The life of St. Stanislaus was written either at the time of his martyrdom, or soon after, by different authors, fully acquainted with the things they relate; for the martyrdom of the saint, and above all, the resurrection of the dead man, were seen by an infinite number of witnesses, and particularly by all king Boleslaus's court; and as the event happened in Poland, where vampires are to this day very common, it may, upon this account, be considered as having a particular relation to the matter which I am now treating.

St. Stanislaus having bought of a gentleman, named Peter, an estate situated upon the Vistula, in the territory of Lublin, for the use of his cathedral, paid the money to the seller before several witnesses, and with all the forms requisite in that country, but without any written instruments; for at that time purchases were generally made in Poland before witnesses only. St. Stanislaus soon after took possession of the estate by the king's authority, and his church had quiet possession of it for about three years.

In the interval, the gentleman who had sold it died; and Boleslaus, king of Poland, who had conceived an implacable hatred to the bishop, for the freedom which he had taken in reproving the king's vices, laid hold of this occasion to vex him; and prevailed upon the gentleman's three sons to claim the estate, which their father had sold, on a pretense of its not being paid for; and the king promised to support the claim, and get it adjudged to them. Upon this assurance, the gentleman summoned the bishop to appear before the king, who was then at Soleck, administering justice in the general assembly of the nation, held under tents in the open field, according to the ancient custom of the country. The bishop appeared before the king, and asserted, that he had bought and paid for the estate in dispute; but when the witnesses were summoned, they would not venture to give their evidence. It happened that the place where the assembly was held was very near Peterwin, the name of the estate in question. Night was coming on, and the bishop was in great danger of being condemned by the king and his assessors; when all of a sudden, as if seized with a divine inspiration, he cried out, that he would undertake to bring Peter, who had sold the estate, before the king within three days. The proposal was accepted; but treated with great contempt, as impossible to be executed.

The bishop immediately set out for Peterwin, where he spent the three days in prayer and fasting with all his attendants. The third day he went in his pontifical habit, accompanied by his clergy, and a great multitude of people, to Peter's grave, and ordered them to lift off the stone, and dig till they came to the dead man's carcass, which they found quite decayed and putrefied. The saint commanded him to come out, and appear before the king's tribunal, to give evidence of the truth. The dead man immediately rose, and a mantle being thrown over him, the saint took him by the hand, and conducted him to the king. None of the judges had the courage to examine him: but he spoke of his own accord, and declared that he had sold his estate fairly to the bishop, and had received the full price for it. He then reprimanded his sons very severely, for being concerned in so malicious a prosecution of the good bishop.

The saint then asked him, if he chose to continue alive for any time, in order to complete his repentance; but the man thanked him, and said he did not desire to be again exposed to the danger of sinning. Upon this, the bishop waited upon him back to his grave, where he fell asleep again in the Lord. It may easily be supported, that a fact of this sort must be known to an infinite number of witnesses, and soon propagated over all Poland. These circumstances served only to increase the king's hatred against the bishop; and soon after he murdered him with his own hand, as he came down from the altar, and ordered his body to be cut into seventy-two parts; with a spiteful view to hinder them from being reassembled, and receiving that worship, which was indispensably due to the body of a martyr, who suffered for the cause of truth and Episcopal liberty.

I come now to the principal subject of this disquisition, namely, the vampires of Hungary and Moravia, and others of the

same species, who appear only for a short space of time in their natural bodies.

V

Resurrection and Apparition of a Girl, Who Had Been Dead Several Months

VI

A Woman Taken Alive Out of Her Grave VII Apparitions in Moravia

I have been assured by the late M. de Vassimont, judge of the court of Exchequer at Bar, that when he was sent into Moravia by his late royal highness Leopold I. duke of Lorraine, upon some business of the duke's brother, prince Charles, bishop of Olmutz and Osnaburg, it was a thing commonly talked of in that country, that persons, who had died some time before, frequently appeared in company, and sat down to table with their former acquaintance, without speaking a word; but that they nodded their head to some one of the company, who infallibly died within a few days. The truth of the fact was asserted to him by several persons, and in particular by an old clergyman, who affirmed that he had known more instances of it than one.

The bishops and clergy of the country thought proper to consult the pope upon so extraordinary a case, but they received no answer, because the whole was considered as a mere whim, or vulgar error. The next step they took was to dig up the bodies of the persons that came again, and burn them, or consume them some other way. By this means they got rid of these troublesome

visitants, and the country, says the honest priest, is not so much infested with them as formerly.

VIII

Summary of a Book, Entitled *Magia Posthuma*

This last species of apparitions has been occasion to a small treatise, entitled *Magia Posthuma*, writ by Charles Ferdinand de Schertz, printed at Olmutz in 1706, and dedicated to prince Charles of Lorraine, bishop of Olmutz and Osnaburg. The author relates a story of a woman that died in a certain village, after having received all the sacraments, and was buried with the usual ceremonies in the church-yard. About four days after her death, the inhabitants of the village were affrighted with an uncommon noise and outcry, and saw a specter, sometimes in the shape of a dog, and sometimes in that of a man, which appeared to great multitudes of people, and put them to excessive pain, by squeezing their throats, and pressing their breasts, almost to suffocation. There were several whole bodies he bruised all over, and reduced them to the utmost weakness, so that they grew pale, lean, and disfigured. His fury was sometimes so great as not to spare the very beasts; for cows were frequently found beat to the earth, half dead; at other times with their tails tied to one another; and their hideous lowings sufficiently expressed the pain they felt. Horses were often found almost wearied to death, foaming with sweat, and out of breath, as if they had been running a long and tiresome race: and these calamities continued for several months.

The author of the treatise examines into the subject in the capacity of a lawyer, and discusses both the matter of fact and the points of law arising from it. He is clearly of opinion, that if

the suspected person was really the author of these noises, disturbances, and acts of cruelty, the law will justify the burning of the body, as is practiced in the case of other specters which come again and molest the living. He relates also several other stories of apparitions of this sort, and particularizes the mischief done by them. One, among others, is of a herdsman of the village of Blow near the town of Kadam and Bohemia, who appeared for a considerable time together, and called upon several persons, who all died within eight days. At last, the inhabitants of Blow dug up the herdsman's body, and fixed it in the ground, with a stake drove through it. The man, even in this condition, laughed at the people that were employed about him, and told them they were very obliging to furnish him with a stick to defend himself from the dogs. The same night he extricated himself from the stake, frightened several persons by appearing to them, and occasioned the death of many more than he had hitherto done. He was then delivered into the hands of the hangman, who put him into a cart, in order to burn him without the town. As they went along, the carcass shrieked in the most hideous manner, and threw about its arms and legs, as if it had been alive: and upon being again run through with a stake, it gave a loud cry, and a great quantity of fresh, florid blood issued from the wound. At last, the body was burnt to ashes, and this execution put a final stop to the specter's appearing and infesting the village.

The same method has been practiced in other places, where these apparitions have been seen, and upon taking them out of the ground, their bodies have seemed fresh and florid, their limbs pliant and flexible, without any worms or putrefaction, but not without a great stench. The author quotes several other writers, who attest what he relates concerniⁿg these specters, which, he says, still appear in the mountains of Silesia and Moravia. They are seen, it seems, both by day and night, and the

things which formerly belonged to them are observed to stir and change their place, without any persons being seen to touch them. And the only remedy in these cases is to cut off the head and burn the body of the persons that are supposed to appear.

IX

Proceedings Against the Bodies of Vampires

It is not usual, however, to proceed in this manner, without some form of law. Witnesses are generally summoned, and depositions taken: the arguments on both sides are weighed, and the bodies dug up are inspected, to see if they have the common marks of vampirism, which are, a pliancy and flexibility of limbs, a fluidity of blood, and unputrefied flesh. If these symptoms are discovered, the bodies are delivered to the executioner to be burnt. Notwithstanding which, it sometimes happens, that the specters are seen three or four days after the execution. Sometimes they delay burying suspected persons for six or seven weeks; and when it is found that their flesh does not corrupt, and that their limbs continue supple, as if they were alive, they are then burnt. It is moreover asserted for truth, that the clothes of these persons move, without any one's touching them; and very lately, says my author, there has been seen at Olmutz a specter, which threw stones, and was extremely troublesome to the inhabitants.

X

Of Carcasses in Hungary, Which Suck the Blood of Living Persons

It is now about fifteen years, since a soldier, who was quartered in the house of a Haidamack peasant, upon the frontiers of Hungary, saw, as he was at table with his landlord, a stranger come in, and sit down by them. The master of the house, and the rest of the company were strangely terrified, but the soldier knew not what to make of it. The next day the peasant died, and upon the soldier's enquiring into the meaning of it, he was told, that it was his landlord's father, who had been dead and buried above ten years, that came and sat down at table, and gave his son notice of his death.

The soldier soon propagated the story through his regiment, and by this means it reached the general officers, who commissioned the count de Cabrerias, a captain in Alandetti's regiment of foot, to make an exact enquiry into the fact. The count, attended by several officers, a chirurgion, and a notary, came to the house, and took the depositions of all the family, who unanimously swore, that the specter was the landlord's father, and that all the soldier had said, was strictly true. The same was also attested by all the inhabitants of the village.

In consequence of this, the body of the specter was dug up, and found to be in the same state as if it had been but just dead, the blood like that of a living person. The count de Cabrerias ordered its head to be cut off, and the corpse to be buried again. He then proceeded to take depositions against other specters of the same sort, and particularly against a man who had been dead above thirty years, and had made his appearance there several times in his own house at meal-time. At his first visit, he had fastened upon the neck of his own brother, and sucked his blood: at his second, he had treated one of his children in the same manner; and the third time, he fastened upon a servant of the family, and all three died upon the spot.

Upon this evidence, the count gave orders that he should be dug up; and being found, like the first, with his blood in a fluid state, as if he had been alive, a great nail was drove through his temples, and he was buried again. The count ordered a third to be burnt, who had been dead above sixteen years, and was found guilty of murdering two of his own children, by sucking their blood. The commissioner then made his report to the general officers, who sent a deputation to the emperor's court for further directions; and the emperor dispatched an order for a court, consisting of officers, lawyers, physicians, chirurgeons, and some divines, to go and enquire into the cause of these extraordinary events, upon the spot.

The gentleman who acquainted me with all these particulars, had them from the count de Cabrerias himself, at Fribourg in Brisgau, in the year 1730.

XI

Story of a Vampire Taken from the Jewish Letters

The following account is extracted from the new edition of the Jewish Letters, published in 1738. Letter CXXXVII. We have lately had, in these parts of Hungary, a fresh instance of vampirism, attested in form by two officers of the court of Belgrade, who went down to the place, and by an officer of the emperor's troops at Gradisch, who was an eyewitness of the proceedings.

In the beginning of September last, there died in the village of Kisilova, about three leagues from Gradisch, an old man, of the age of sixty-two. Three days after his burial, he appeared in the night to his son, and asked for victuals, which the son gave him, and he eat it and vanished. The next morning, the son informed his neighbors of what had happened. The father did

not appear this night; but the night after he came again, and asked for something to eat. It is not known, whether the son gave him anything or not; but the next morning, he was found dead in his bed; and the same day, five or six persons were taken suddenly ill in the village, and died in a very few days. The magistrate or constable of the place, being informed of what had happened, dispatched an account of it to the court of Belgrade, which sent down two officers, attended by an executioner, to examine into the affairs. The commanding officer of the emperor's troops at Gradisch, from whom my information comes, had the curiosity to go with them to see what would be the event. They begun with opening all the graves of the persons that had died within six weeks; and when they came to the grave of this old man, they found his eyes open, his color fresh and florid, and that he had a natural respiration, but was motionless and quite dead. From these symptoms it was concluded, that he was a vampire of the first magnitude: and the executioner having drove a stake through his heart, a pile was erected, and the carcass reduced to ashes. As for the corpse of the son, and the other persons, they were not discovered to have any marks of vampirism.

Credulity, thank God, is what I am the farthest removed from of any thing in the world. I own that natural philosophy furnishes me with no principles whereby to discover the causes of this uncommon event. But I cannot help assenting to the truth of a fact, established by legal proof, and authenticated by witnesses of undoubted credit. As a farther confirmation, I shall transcribe from number XVIII. of the Gleaner, an account of a thing that happened in the year 1732.

XII

Other Instances of Vampires

In the part of Hungary, known in Latin by the name of Oppida Heidonum, on the other side of the Tibiscus, vulgarly called the Teyss; that is, between that part of this river which waters the happy country of Tockay, and the frontiers of Transylvania; the people named Heydukes have a notion, that there are dead persons, called by them vampires, which suck the blood of the living, so as to make them fall away visibly to skin and bones, while the carcasses themselves, like leeches, are filled with blood to such a degree, that it comes out at all the apertures of their body. This notion has lately been confirmed by several facts, which I think we cannot doubt the truth of, considering the witnesses who attest them. Some of the most considerable of these facts I shall not relate.

About five years ago, a Heyduke, named Arnold Paul, an inhabitant of Medreiga, was killed by a cart full of hay that fell upon him. About thirty days after his death, four persons died suddenly, with all the symptoms usually attending those who are killed by vampires. It was then remembered, that this Arnold Paul had frequently told a story of his having been tormented by a Turkish vampire, in the neighborhood of Cassova, upon the borders of Turkish Servia for the notion is, that those who have been passive vampires in their lifetime, become active ones after death; or, in other words, that those who have had their blood sucked, become suckers in their turn; but that he had been cured by eating some of the earth upon the vampire's grave, and by rubbing himself with his blood. This precaution, however, did not hinder him from being guilty himself after his death; for, upon digging up his corpse forty days after his burial, he was found to have all the marks of an arch-vampire. His body was fresh and ruddy, his hair, beard, and nails were grown, and his

veins were full of fluid blood, which ran from all parts of his body upon the shroud that he was buried in. The hadnagy, or bailiff of the village, who was present at the digging up of the corpse, and was very expert in the whole business of vampirism, ordered a sharp stake to be drove quite through his heart, which was attended with a hideous cry from the carcass, as if it had been alive. This ceremony being performed, they cut off the head, and burnt the body to ashes. After this, they proceeded in the same manner with the four other persons that died of vampirism, lest they also should be troublesome. But all these executions could not hinder this dreadful prodigy from appearing again last year, at the distance of five years from its first breaking out. In the space of three months, seventeen persons of different ages and sexes, died of vampirism, some without any previous illness, and others after languishing two or three days. Among others, it was said, that a girl, named Stanoska, daughter of the Heyduke Jotuitzo, went to bed in perfect health, but awoke in the middle of the night, trembling, and crying out, that the son of the Heyduke Millo, who died about nine weeks before, had almost strangled her while she was asleep. From that time, she fell into a languishing state, and died at three days end. Her evidence against Millo's son was looked upon as a proof of his being a vampire, and upon digging up his body, he was found to be such.

At a consultation of the principal inhabitants of the place, attended by physicians and chirurgeons, it was considered how it was possible, that the plague of vampirism should break out afresh, after the precautions that had been taken some years before: and, at last, it was found out, that the original offender, Arnold Paul, had not only destroyed the four persons mentioned above, but had killed several beasts, which the late vampires, and particularly the son of Millo, had fed upon. Upon this foundation, a resolution was taken to dig up all the persons that had died

within a certain time. Out of forty were found seventeen, with all the evident tokens of vampirism; and they had all stakes drove through their hearts, their heads cut off, their bodies burnt, and their ashes thrown into the river.

All these several enquiries and executions were carried on with all the forms of law, and attested by several officers who were in garrison in that country, by the chirurgion-majors of the regiments, and by the principal inhabitants of the place. The original papers were all sent, in January last, to the Imperial council of war at Vienna, which had issued out a commission to several officers, to enquire into the truth of the facts.

XIII

Reasonings of the Author of the Jewish Letters upon the Subject of Vampires

There are two different ways to get rid of the opinion of these pretending specters, and to show the impossibility of the effects attributed to the agency of lifeless carcasses. The first is, by accounting for all wonders of vampirism by natural causes. The second, and by far the wisest, is by denying entirely the truth of all these stories. But as there are many who look upon the certificate of a magistrate, as a demonstration of the truth of any absurd tale, it may be proper, before I proceed to show how little stress should be laid upon forms of law in philosophical matters, let it be supposed, that some people have really died of the disorder usually called vampirism.

It may readily be allowed to be possible, that the blood of human bodies, even after they have been buried several days, should still retain its fluidity, and issue from the canals of the carcass. Add to this, how easy it is for some people to fancy themselves to be sucked by vampires, and for the fear which

must naturally attend this opinion, to cause in them so great a commotion, as to deprive them of life. Their imagination being possessed all day with the fear of these pretended specters, it is not to be wondered at, that the same ideas should present themselves in sleep, and occasion so great a fright, as to make some persons die immediately and others in a few days. We know that it is not an uncommon case for people to die instantaneously by fear; and sometimes joy has been known to produce that effect.

In the Leipsick Journals, I have met with an abridgment of a little work, entitled, *Philosophicae & Christianae cogitationes de Vampiris, á Johanne Christophoro Herenbergio. Philosophical and Christian Reflections concerning Vampires*, by John Christopher Herenberg, printed in 1733. The author mentions a great number of writers, who have treated this subject, and introduces a story of a specter that appeared to him at noon-day. He asserts, that no one was ever killed by vampires, and that the vulgar notions of this matter are founded in nothing but the disturbed imagination of the patients. He collects a variety of instances to prove, that the imagination is capable of producing great disorders in the animal frame. He says, that in Sclavonia, the punishment inflicted upon murderers, is impaling them, and driving a stake through their hearts; and that from hence the same punishment was derived upon vampires, the supposed murderers of the person whose blood they suck; and he gives some instances of this punishment being executed upon them, and particularly once in the year 1337, and again in 1347. He makes mention also of the opinion entertained by some, that dead persons eat in their graves; and he endeavors to prove the antiquity of this notion, by a passage in Tertullian's book of the Resurrection, by St. Augustin de Civitate Dei, l. VIII. c. 27, & Serm. XV. de Sanctis.

Now, were it true that bodies have an appetite for food, and actually do eat in their graves for this was the opinion of those mentioned by Tertullian, and we may infer it from the custom of carrying victuals, fruit, and wine, to the tombs of the martyrs and other Christians; nay farther, I think I can produce indisputable proofs, that these things were in some places put into the graves along with the dead bodies of Christians, since I have by me several vessels of clay and glass, and even plates, with bones of pig and fowl still upon them, which were found very deep in the ground in the church belonging to the abbey of St. Mansuy, near the city of Toul, where I can scarce think that any heathen were ever buried. If, I say, bodies do really eat in their graves, they certainly are not dead, and may consequently come again, and torment the living, and foretell to them the approach of death. Upon this footing, the return of vampires is neither impossible nor incredible.

But since this notion of dead persons eating in their graves, is an improbable whimsy, nay, absolutely incredible and void of all possibility, whatever is the number or credit of those, who have been thought to believe it, I shall still maintain, that the return of vampires is unsupportable and impracticable.

XIV

Vampirism Owing to an Epidemical Fanaticism

Upon examining closely the narrations of the death of these pretended martyrs to vampirism, I discover all the symptoms of an epidemical fanaticism, and am convinced that their death is occasioned by nothing but the impressions of their own fear. A girl, named Stanoska, daughter of the Heyduke Jotuitzo, is said to have gone to bed in perfect health, and to have waked in the

night, trembling and shrieking, and crying out, that the son of the Heyduke Millo, who had been dead about nine months, had very near strangled her in her sleep. From that moment she fell into a languishing disorder, and, at the end of three days, died. To a person who has anything of a philosophical eye, this single relation is sufficient to prove, that this fancied vampirism resides wholly in the imagination. In the case before us, a girl is waked out of her sleep; she says, that a person attempted to strangle her; the vampire, however, does not suck her blood, but is hindered from making his meal. Nor is it at all probable that he had better success afterwards, as she would scarce be left by herself on the following nights; and if the vampire had made any fresh attempt, the persons present must have known it. Nevertheless, she dies within three days; and her fright and lowness of spirits, her sad and languishing state, are an evident proof how strongly her imagination must have been affected.

Those who have been in towns afflicted with the plague, know, by experience, that many people die of nothing but fear. When a man finds himself indisposed in the least degree, he immediately fancies he is attacked by the epidemical distemper, and puts himself into so violent an agitation, that it is almost impossible he should get over it.

When I was in Paris, I was assured by the chevalier de Maisin, who was at Marseilles in the time of the plague, that he knew a woman who was literally frightened to death by a trifling illness that her servant was seized with, which she imagined to be the plague; and that this woman's daughter was so ill from the same cause, that her life was once despaired of.

There were two other persons, living in the same house, who took to their beds, and sent for a physician, upon a full conviction that they had the plague. When the physician came, he first visited the servant, and then the other patients; and

finding that none of them had the contagious distemper, he endeavored to cheer their spirits, and ordered them to rise and live as usual. But all his pains were thrown away upon the mistress of the family, who died two days after, of pure fear.

Consider now the second story of the passive vampire, and you will find the clearest symptoms of the dreadful effects of fear and prejudice. Three days after his burial, he appears by night to his son, asks for something to eat, eats it, and vanishes. Next morning, the son tells the neighbors what had happened. The night following, the father does not appear; but the night after that, the son is found dead in his bed. Never surely did a story contain more evident proofs of prejudice and fear. At the first attack which these passions make upon the supposed sufferer by vampires, they do not produce their full effect, but only dispose the mind to be more susceptible of future impressions. These impressions fail not to follow, and the effect, which may naturally be expected from them, is at last produced. It is remarkable, that the vampire did not come again, the night after the son had communicated his dream to his friends, since in all probability his friends sat up with him, and prevented his giving himself up to fear.

XV

Causes of the Fluidity of Blood, and Growing of the Hair and Nails in Vampires

I come now to those carcasses which are said to be full of fluid blood, and to have their beard, hair, and nails grow. We may safely strike off three-fourths of these wonders, and still be very complaisant in admitting the remaining part. No one of a philosophical turn can be ignorant to what a pitch every thing,

that has the least extraordinary circumstance in it, is magnified by the common people, and even by some historians. However, it is not impossible to give a physical explication. of these phenomena.

We know by experience, that there are some soils of such a nature, as to preserve dead corpses entirely fresh. The reasons of this have been too often explained, to make it necessary for me to enlarge upon the subject. There is at Toulouse a vault, in the monk's church, where carcasses are preserved so perfect and entire, that there are some which have been buried near two centuries, and still look as if they were alive. They are placed upright against a wall, and are dressed in their usual habit. But what is most extraordinary, the corpses which are laid on the other side of the vault, are devoured by worms in two or three days.

As for the growing of the nails, hair, and beard, it is a common case with many dead bodies. As long as there remains any considerable degree of moisture, it is not to be wondered at, that those parts which do not require a supply of animal spirits, should increase.

The fluidity of the blood, and its continuing to circulate through the channels of the body, seems to be attended with greater difficulties: but this phenomenon also may be accounted for upon physical principles. It is easy to conceive, that the solar heat may communicate warmth to the nitrous and sulphureous particles of that species of earth, which is proper for the preservation of dead bodies, and that these particles, being incorporated with the bodies lately buried, may ferment there, and liquefy and unfix the coagulated blood, so as to make it flow by degrees along the veins. And there is an experiment which contributes to confirm the truth of this opinion. If you boil, in a vessel of glass or earth, one part of chyle or common milk,

mixed with two parts of oil of tartar, the liquor will become red instead of white, by the salt of tartar's rarefying and dissolving entirely the oily part of the milk, and converting it into a sort of blood, not quite so red indeed, but of equal thickness with that which is formed in the vessels of the human body. Now it is not impossible that, in the other case, heat may cause a fermentation, which will produce nearly the same effects as in this experiment; and we shall the more readily admit this, by reflecting, that the juices of the flesh and bones have a great resemblance with chyle, and that the fat and marrow are its most oily particles. Now all these particles should, by this experiment, be converted into a sort of blood, when they are put into fermentation. So that vampires will be supplied with blood from the melting of their fat and grease, exclusive of that, which will be liquefied and uncoagulated in their veins and arteries.

XVI

Extracts from the Mercure Galant of 1693 and 1694, Relating to Vampires

The public newspapers of the years 1693, and 1694, make frequent mention of upiers, or vampires, appearing in Poland and Russia. They are seen from noon to midnight, and suck the blood of men, or other animals, in such large quantities, that it comes out at their mouths and noses, and especially their ears; and sometimes the carcass has been known to swim in its coffin in this blood. They are said also to have a sort of hunger upon them, which makes them eat the grave-clothes that they are wrapped in. These vampires, or devils in their shape, frequently come out of their graves, and pay a visit to their relations, whom they squeeze and pinch, and suck their blood, till they are reduced to the

greatest weakness, and fall away gradually to their death. This persecution is not confined to one single person, but reaches to every one of the family, except it be put a stop to, by cutting off the head, or taking out the heart of the vampire, who is found in his coffin with his flesh soft, flexible, plump, and ruddy, though he has been dead for some considerable time. There generally issues from the body a great quantity of blood, which some people mix with meal, and make bread of it; and this bread being eat by the persons haunted, delivers them from the specter, and makes him desist from his visits.

XVII

Extract from a Dutch Paper, Called the Gleaner, Number IX. 1733

The author of the *Gleaner*, by no means a credulous writer, admits these facts, having no reason to dispute their truth. But he reasons upon them in no very serious manner, and asserts, that the people, among whom these vampires appear, are very ignorant and very credulous, and that these apparitions are nothing but the effects of a disturbed imagination. The whole, he says, is occasioned, or at least increased, by the wretched nourishment of these people, who generally eat nothing but bread made of oats, roots, or the bark of trees; which must necessarily produce very gross blood, and such as is strongly disposed to putrefy, and raise gloomy and disagreeable ideas in the imagination. He compares this disorder to the bite of a mad dog, by which the venom of the animal is communicated to the person bit. In the same manner, the persons infected with vampirism, communicate this dangerous venom to those who come near

them; and hence proceed want of sleep, unaccountable whimsies, and fancied appearances of vampires.

He conjectures that this poison is nothing but a worm, which feeds upon the purest part of the substance of the human body, and is incessantly gnawing the heart, till the persons die, and that it does not desert them even in the grave.

Thus much, however, is certain, that the bodies of those who have died by poison, or of a contagious disorder, do not stiffen after death, because the blood does not congeal in the veins, but is rarefied and tormented in the same manner, as it is described to be in vampires, whose beard, hair, and nails are said to grow; their skin to look ruddy, and their body plump, by means of the blood which swells and flows in every limb.

As for the cry which the vampires make, upon the stake's being driven through their heart, nothing is more easily accounted for. The air which is confined in their body, and expelled by violence, necessarily causes this noise in its passage through the throat. It is very common for dead bodies to make such a noise without being touched at all. Upon the whole, he concludes, that all is owing to the imagination's being disturbed by melancholy, or superstition, and so made capable of fancying, that this disorder is owing to the blood's being sucked out of the body of vampires.

He adds, that a little time before, in the year 1732, nests of vampires were also discovered in Hungary, Moravia, and Turkish Serbia; that the fact is too well attested to be called in question; that several naturalists in Germany have writ large volumes, both in Latin and German, upon this subject; and that all the academics and universities in that country still ring with the names of Arnold Paul, Stanoska daughter of Sotuitzo, and the son of the Heyduke Millo; all notorious vampires in the canton of Medreyga in Hungary.

XVIII

A Letter upon the Subject of Vampires

That I may omit nothing which can contribute to clear up this subject, I shall here transcribe a letter writ by a gentleman of great honor, and who has had opportunities of knowing a great deal of the matter.

You desire me to give you the best information I can, concerning those specters which are said to come again in Hungary, and put numbers of people to death in that country.

It happens to be a subject which I am well acquainted with, as I have spent several years in those parts, and have naturally a good share of curiosity.

I have heard, in my lifetime, a thousand relations of facts, or pretended facts, concerning spirits and witchcraft; but out of the whole number have credited scarce one. Indeed one cannot be too circumspect in this matter, without danger of being imposed upon. Nevertheless, there are some facts so well attested, that one cannot help believing them. As for these Hungarian specters, the thing generally happens in this manner. A man finds himself fall into a languid state, loses his appetite, decreases visibly in bulk, and, at eight or ten days end, dies without a fever, or any other symptom of illness, but loss of flesh, and a dried, withered body.

The opinion in that country is that a vampire fastens upon the patient, and sucks his blood. And the greatest part of those that die of this disorder imagine that they see a white specter, which always attends them like a shadow upon its respective body.

At the time when we were quartered at Temeswar in Walachia, there died of this disorder two dragoons of the company in which I was cornet, and several more who had it would have died also, if the corporal of the company had not put a stop to it, by applying a remedy commonly made use of in that country. It is of a very singular kind, and though infallibly to be depended on, I have never met with it in any Dispensatory.

They pick out a boy, whom they judge to be too young to have lost his maidenhead, and mount him bare upon a coal-black stone-horse, which has never leaped a mare. This virgin-pair is led about the church-yard, and across all the graves, and wherever the animal stops, and refuses to go on, in spite of all the whipping they can give him, they conclude they have discovered a vampire. Upon opening the grave, they find a carcass as fleshy and fair, as if the person were only in a slumber. The next step is to cut off his head with a spade, and there issues from the wound such a quantity of fresh and florid blood, that one would swear they had cut the throat of a man in full health and vigor. They then fill up the pit, and it may be depended on that the disorder will cease, and that all who were ill of it will gradually get strength, like people that recover slowly after a long illness. Accordingly this happened to our troopers who were attacked with the distemper. I was at that time commanding officer of the troop, the captain and lieutenant being absent, and was extremely angry at the corporal for having made this experiment without me. It was with great difficulty that I prevailed with myself not to reward him with a good cudgel, a thing, of which the officers of the emperor's service are usually very liberal. I would not, for the world, have been absent upon this occasion, but there was now no remedy.

XIX

Traces of This Notion of Vampires in Antiquity

There are some traces of this opinion to be met with in the highest antiquity. Isaiah, describing the state to which Babylon should be reduced, says, that it shall become the habitation of satyrs, lamiae, and striges (in Hebrew *Lilith*); which last word means the same thing that the Latins express by strix and lamia, and signifies a witch or sorceress, which destroys young children. Hence it is a custom with the Jews to drive away these mischievous beings, by pronouncing, at the four corners of the bed where a woman is newly delivered, these words, *Adam, Eve, be gone Lilith*.

They were known to the ancient Greeks by the name of lamiae, and the notion was that they devoured children alive, or sucked their blood till they died. Horace alludes to this opinion: *Neu pransae lamiae vivum puerum extrahat alvo*. In some Greek translations, the word *lilith*, in Isaiah, is rendered by *lamia*. We find them described also by Euripides, and the scholiast upon Aristophanes, as pernicious monsters, and enemies to mankind. Ovid describes the striges as ravenous birds, which fly about by night, devouring the bodies, and sucking the blood of children.

XX

Another Instance of an Apparition, Taken from St. Augustin

XXI

Specters in England in the Twelfth Century

XXII

Specters in Peru XXIII Specters in Lapland

There are some traces of this species of specters still to be met with in Lapland, where we are told that a great number of spirits appear to the inhabitants, and converse and eat with them, and that no effectual method can be found to keep them off. But as they fancy that these specters are the manes of their deceased relations, the best way to put a stop to their vexatious visits, is found to be burying their bodies under the hearth, probably with a view that they may be consumed the sooner. It is an opinion among them, that manes, or disembodied souls, are generally inclined to mischief, till they have taken possession of some other body; and therefore they pay some sort of worship to the specters, or demons, who are supposed to ramble about rocks, mountains, woods, and rivers, just as the Romans paid honors to the fauns, sylvens, nymphs and tritons. But the most interesting circumstance is that the tradition concerning deceased persons coming again, appears to have prevailed among the ancient Jews, Greeks and Romans. Afterwards it got footing in France, was current in Germany in the time of Charlemagne, in England in the twelfth century, in Lapland for a long succession of ages, and in Hungary and Moravia to this very hour.

XXIV

Instance of a Man's Coming Again, after Having Been Dead Several Months

This is all that has reached my knowledge concerning the vampires of Hungary, Moravia, Silesia and Poland; as also

concerning the coming again of deceased persons in France and Germany. I shall hereafter deliver my sentiments upon the reality of the facts, and the other circumstances attending these redivivi.

Those which follow are of another species, but equally miraculous. I mean the accounts of excommunicated persons coming out of their graves, and quitting the church, till the sacrifice of the mass is finished, and then returning again.

XXV

Of Excommunicated Corpses Going Out of the Church

XXVI

Instances of the Host's Being Buried with Dead Bodies

XXXII

**More Instances of Excommunicated Corpses
Cast up Out of Holy Ground**

XXXIII

**Instance of an Excommunicated Martyr Thrown
Out of the Ground**

XXIX

Observations upon This Story

XXX

A Man Cast Out of the Church for Having

Refused to Pay His Tithes

XXXI

**Instances of Persons Who Have Shown Signs of Life after
Death, and Have Reverently Got Out of the Way, to Make
Room for Others of Greater Worth**

XXXII

A Man That Went upon a Pilgrimage after Death

XXXIII

**Another Instance of Several Persons Being Accompanied in a
Pilgrimage by the Deceased, for Whose Sake They Undertook
it**

XXXIV

**Instance of a Saint's Coming Out of His Grave to Avoid the
Company of the Wicked**

XXXX

Appeal from an Unjust Excommunication

XXXVI

**Reflections upon the Case of Excommunicated Persons Going
Out of Churches**

There is something in all these accounts of excommunicated persons, which have been seen to come out of their graves during the celebration of mass, and to return to them again after the sacrifice was over, which deserves a particular attention. It seems to me, that an event, which happened before a whole congregation, assembled in open day, and in the midst of the most august ceremony of our religion, cannot be denied, or even disputed. And yet we may fairly ask, how these bodies came out of their graves; were they sound or rotten, naked or clothed, in their usual dress, or in their grave-clothes; and whither they went?

The cause of their coming out is clearly assigned; namely, the greater excommunication. Now as this punishment is never inflicted, but in case of mortal sin, these persons consequently died in this state, and of course were damned, and went to hell. For if it were only the common lesser excommunication, I do not see the necessity of their going out of the church with so many extraordinary circumstances of terror, since this species of excommunication does not absolutely prohibit persons from communicating with the faithful, or from coming into a church.

If we have recourse to the distinction between culpa and pena, guilt and punishment, and say, that though the former was remitted, the latter was not, and that the persons under sentence were deprived of the communion of the church, till they were legally absolved by an ecclesiastical judge, the difficulty to be removed is, Whether a dead person can be absolved, and restored to ecclesiastical communion, unless some satisfactory marks of repentance and conversion have preceded that person's death? Besides, in the instances above-mentioned, there is no reason to suppose, that the persons were free from guilt. It is pretty clear, from the authors there quoted, that they died in their sins.

Besides, it is a standing maxim in the church, that where no communion has been had with persons in their life-time, there can be none after their death. *Quibus viventibus non communicavimus, mortuis communicare non possumus*, says the pope St. Leo. Notwithstanding this, it is allowed, that an excommunicated person, who has given tokens of sincere repentance, but has not had time to make a confession in form, may be reconciled to the church after death, and admitted to Christian burial. But, in general, before a person can be absolved from the guilt of sin, the ecclesiastical sentence of excommunication, wherever it is incurred, must be taken off. *Absolutio ab excommunicatione debet praecedere absolutionem a peccatis; quia quamdiu aliquis est excommunicatus non potest recipere aliquod Ecclesiae Sacramentum*, says St. Thomas.

According to this decision, these persons must have been absolved from their excommunication, before they could be absolved from their sin. On the contrary, they are here represented to be absolved from their guilt, in order to be made capable of absolution from the censures of the church.

I own I cannot discover how we shall get rid of the following difficulties. 1. How a dead person can receive absolution? 2. How an absolution from excommunication can precede an absolution from guilt? 3. How absolution can be given, without the person's desiring it, or giving any proofs of desiring it? 4. How absolution can be given to persons who died in mortal sin, and without having done penance? 5. For what reasons these excommunicated persons return to their graves again, after mass is over? 6. If they durst not stay in the church while mass was celebrating, were they more worthy before, than after the sacrifice?

Supposing the facts to have happened as they are related, I can think of no other method of clearing up these difficulties,

but by supposing that history has not pre-served all the circumstances which made these persons de-serve absolution; for it is to be presumed that the saints, and especially the bishops that absolved them, were acquainted with the rules of the church, and acted in every respect regularly, and according to the canons.

From all that has been said upon this head, there results one important truth, that as the bodies of the wicked retire from among the saints, out of respect and a sense of their own unworthiness, so the bodies of the saints withdraw from the society of the wicked for opposite reasons, viz, that they may not appear to have any connection with them, even after death, or to approve their wicked life. Farther, if what is above related be true, the good, even the saints, show great deference and respect to one an-other in the other life.

We shall soon see some instances which seem to invalidate those arguments for a person's sanctity which are drawn from his body's not corrupting, since it is asserted, that the bodies of excommunicated persons do not rot in the earth till the sentence be taken off.

XXXVII

Whether Excommunicated Bodies Rot in Their Graves?

The notion that the bodies of excommunicated persons are preserved from corruption, appears to have been a very old one, from the life of St. Libentius, archbishop of Bremen, who died the 4th of January 1013. This prelate having excommunicated a gang of pirates; one of them died, and was buried in Norway. Seventy years after, his body was found quite entire and uncorrupted, and did not fall to ashes till it had received absolution from the bishop Alvareda.

It is asserted by the modern Greeks, in defense of their schism, and as a proof that the gift of miracles, and the episcopal power of the keys, subsists in their church more visibly and evidently than in the church of Rome, that, with them, the bodies of excommunicated persons never rot, but swell up to an uncommon size, and are stretched, like drums, nor ever corrupt or fall to dust, till they have received absolution from some bishop or priest. And they produce many instances of carcasses which have been found in their graves uncorrupted, and which have after-wards putrefied, as soon as the excommunication was taken off.

They do not, however, deny that a body's not corrupting is sometimes a proof of sanctity, but in this case they expect it to send forth an agreeable smell, to be white or ruddy, and not black, stinking, and swelled like a drum, as the bodies of excommunicated persons generally are.

XXXVIII

Instances of Excommunicated Bodies Not Putrefying

We are told, that in the time of Manuel, or Maximus, patriarch of Constantinople, the Turkish emperor having a mind to know the truth of the Greek notion concerning the incorruption of excommunicated bodies, the patriarch ordered the grave of a woman, who had lived in a criminal commerce with an archbishop of Constantinople, to be opened. Her body being found entire, black and much swelled, the Turks put it into a chest, under the emperor's seal; and the patriarch having repeated a prayer, and given absolution to the deceased, the chest was opened three days after, and the body was found reduced to ashes. In this case, however, I see nothing miraculous. It is well

known, that bodies are sometimes found entire in their graves, and that upon being exposed to the air, they immediately fall to dust. I, except those that are carefully embalmed, like the mummies in Egypt, and those that are buried in extremely dry places, or in a soil impregnated with nitre and salt, which soon dries up all moisture in the carcasses both of men and other animals. But I cannot legally give absolution after death to a person that died in mortal sin, and under the sentence of excommunication.

XXXIX

Of Excommunicated Persons Appearing to the Living

It is also a notion which prevails among the Greeks, that the bodies of these excommunicated persons frequently appear to the living, both by day and night, and speak to them, call upon them, and disturb them several other ways.

Leo Allatius is very particular upon this head, and says, that in the isle of Chio, the inhabitants never answer the first time they are called, for fear of its being a specter; but if they are called twice, they are sure it is not a Broucolack, (this is the name they give these spirits). If any one appears at the first call, the specter disappears, but the person certainly dies.

They have no way to get rid of these evil genii, but to dig up the body of the person that has appeared, and burn it, after having repeated over it certain prayers. By this means the body being reduced to ashes, appears no more. And they look upon it as a clear case, that either these mischievous and spiteful carcasses come out of their graves of their own accord, and occasion the death of the persons that see or speak to them; or that the devil himself makes use of these bodies to frighten and

destroy mankind. They have hitherto discovered no remedy which more infallibly rids them of these plagues, then to burn or mangle the bodies which are made use of for these cursed purposes. Some-times the end is answered by tearing out the heart, and letting the bodies rot above ground before they bury them again, or by cutting off the head, or driving a large nail through the temples.

XL

Instances of Excommunicated Persons Coming Again

XLI

A Broucolack Dug up in Presence of M. de Tournefort

M. De Tournefort has given, in his travels, an account of the digging up an imaginary Broucolack in the island of Mycone, where he was on the 1st of January 1701. His words are as follow. We were present at a very different scene in the same island upon occasion of one of those dead corpses, which they suppose to come to life again after their burial. The man, whose story I am going to relate, was a peasant of Mycone, naturally ill-natured and quarrel-some (a circumstance of consequence in such cases) he was murdered in the fields, no body knew how, or by whom.

Two days after his being buried in a chapel in the town, it was noised about, that he was seen in the night walking about in a great hurry; that he came into houses, and tumbled about their goods, griped people behind, and played a thousand little monkey tricks. At first it was only laughed at, but it soon grew to be a serious affair, when the better sort of people joined in the

complaint. The Papas themselves gave credit to it, and no doubt had their reasons for so doing. Masses, to be sure, were said, but the peasant was incorrigible, and continued his old trade. After several meetings of the chief people of the town, and of the priests and monks, it was concluded to be necessary, in obedience to some old ceremonial, to wait till nine days after the burial.

On the tenth day, a mass was said in the chapel where the body lay, in order to drive out the devil, which was imagined to have taken possession of it. When the mass was over, the body was taken up, and preparations were made for pulling out its heart. The butcher of the town, an old clumsy fellow, began with opening the belly instead of the breast. He groped a long while among the entrails, without finding what he looked for, till at last somebody said he should cut up the diaphragm; and then the heart was pulled out, to the admiration of the spectators. In the meantime, the carcass stunk so abominably, that they were obliged to burn frankincense; but the smoke mixing with the fumes of the corpse, increased the stink, and began to heat the poor people's brains. Their imagination, already affected with the spectacle before them, grew full of whimsies, and they took it into their heads, that a thick smoke came from the body; nor durst we say that it was only the smoke of the incense.

In the chapel, and the square before it, they were incessantly bawling out Broucolack, which is the name they give to these pretended redivivi. From hence the bellowing was communicated to the streets, and seemed to be invented on purpose to split the roof of the chapel. Several there present averred, that the blood of the offender was red, and the butcher swore that the body was still warm; whence they concluded, that the deceased was guilty of a heavy crime for not being thoroughly dead, or rather for suffering himself to be re-animated

by the devil, which is the notion they have of a Broucolack. They then roared out that word in a stupendous manner. Just at this time there came in a flock of people, who loudly protested, that they plainly saw the body was not grown stiff, when it was carried from the fields to the church to be buried, and that consequently it was a true Broucolack; which word continued to be the burden of the song.

I question not but they would have sworn it did not stink, if we had not been there, so thoroughly were their heads turned upon this occasion, and so strongly were they infatuated with the notion of these spectres. As for us, we got as close to the body as we could, that we might observe what passed more exactly, and were almost poisoned with its stink. When they asked us what we thought of the corps, we told them we believed it to be completely dead; and having a mind to cure, or at least, not to exasperate their prejudices, we represented to them, that it was no wonder the butcher should feel some warmth, by groping in the entrails, which were then putrefying, that it was no extraordinary thing for it to emit fumes, since the same will happen upon turning up a dunghill, and that as for the pretended redness of the blood, it was still visible, by the butcher's hands, that it was a mere stinking nasty smear.

After all our reasoning, they resolved upon going to the sea-shore, and there burning the dead man's heart. But, notwithstanding this execution, he did not grow more peaceable, but made more noise than ever. He was accused of beating people in the night, breaking down doors, and even roofs of houses, shattering windows, tearing clothes, and emptying casks and bottles. It was a ghost of a very thirsty constitution; nor do I believe that he spared any house but the consul's, where we lodged. In the meantime, nothing could be more deplorable than the condition of this island. Not a head in it but was turned: the

wisest among them were seized like the rest. In short, it was a real disorder of the brain, as dangerous as lunacy or madness. Whole families quitted their houses, and brought their beds from the remotest parts of the town into the great square, there to spend the night. Everyone complained of some fresh insult, and nothing could be heard but groans at the approach of night. The most sensible people among them thought proper to retire into the country.

When the prepossession was so general, we thought it our best way to hold our tongues. Had we opposed it, we should have been treated not only as fools, but as infidels. Indeed, how was it possible to bring a whole nation to its senses? Those who believed in their hearts that we doubted the truth of the fact, came and reproached us with our incredulity, and endeavoured to prove that there were such things as Broucolacks, by quotations out of the Buckler of Faith, written by father Richard, a Jesuit missionary. Their argument was this: He was a Latin, and therefore you ought to believe him; nor should we have got anything by denying the consequence. We were entertained every morning with a recital of the new pranks of this night-bird, who was even charged with being guilty of the most abominable sins.

Some of the citizens, who were most zealous for the public good, took it into their heads that there had been a defect in the most essential part of the ceremony. They were of opinion, that mass ought not to have been said, till after the heart had been pulled out. With this precaution, they insisted that the devil must needs have been worsted, and would not have ventured to come again; where-as, by mass being said first, he had time enough given him to make off, and return to his post when the danger was over.

After all these wise reflections, they were as much

perplexed as at first setting out. They meet night and morning, debate, and make processions for three days and three nights. The Papas are obliged to fast, and run from house to house with sprinklers in their hands. Holy water is plentifully scattered about, even to the washing of the doors, and filling the mouth of the poor Broucolack.

We repeated it so often to the magistrates that we should not fail in Christendom to appoint a watch by night upon such an occasion, in order to observe what passed in the town, that at last they apprehended some vagabonds, who had certainly a hand in these disorders; but either they were not the principal agents, or they were dismissed too soon. For two days after, to make themselves amends for the fast they had kept in prison, they begun to empty the wine casks of such as had been silly enough to leave their houses in the night, so that nothing was left but to have recourse again to prayers.

One day, as they were repeating a certain form, after having stuck a number of naked swords in the grave where the carcass lay, (which they dug up three or four times a day to gratify the whim of whoever came by) an Albanian, who happened to be at Mycone, took upon him to pronounce with an air of great wisdom, that it was ridiculous to make use of the swords of Christians in such a case as this. Are you so blind, says he, as not to see that the hilt of these swords, being made in the form of a cross, and hinders the devil from coming out of the carcass? I am surprised that you do not take the Turkish sabers. But the expedient of this wise personage had no effect: the Broucolack was still unruly; the whole island continued in a strange consternation, and they were utterly at a loss what saint to invoke, when all on a sudden, as if they had given one another the word, they begun to bawl all over the city, that they had waited too long, that the Broucolack should be burned to ashes,

and then they defied the devil to harbor there any longer, and that it was better to have recourse to this extremity, than to have the island totally desert-ed. For, in fact, several whole families had begun to pack up, in order to retire to Syra or Tinos.

The magistrates, therefore, gave orders to carry the Broucolack to the point of St. George's island, where they got ready a great pile, with pitch and tar, for fear the wood should not burn fast enough of itself. The remnant of this miserable carcass was thrown into it and soon consumed. It was the first of January 1701, and we saw the flame as we returned from Delos. It might properly be called a rejoicing bonfire, as no more complaints were heard of the Broucolack. They only said that the devil had at last met with his match, and some ballads were made to turn him into ridicule.

It is a notion which prevails all over the Archipelago, that the devil re-animates no carcasses but those of the Greek communion. The inhabitants of Santorini are terribly afraid of these bug-bears: those of Mycone, after their whims were dissipated, were equally afraid of a prosecution from the Turks, and from the bishop of Tinos. Not single Papas would venture to be at St. George's when the body was burnt, for fear the bishop should insist upon a fee for their taking up and burning a body without his leave. As for the Turks, they did not fail, at their next visit, to make the Myconians pay heavily for their treatment of their poor devil, who became in every respect an object of abomination and horror to all the country. After this instance, is it possible to deny, that the modern Greeks are no great Grecians, and that nothing but ignorance and superstition prevails among them? Such is the account given by M. de Tournefort.

XLII

Whether the Devil Has a Power of Taking Away, and Restoring Life

I am far from adopting these notions; and yet I do not think it absurd to suppose, that, by God's permission, a devil, or soul, may communicate fresh life and motion to a dead body, when the blood is not congealed, nor the texture entirely disordered, nor the flesh corrupted.

XLIII

Whether the Devil Has a Power of Causing Death?

XLIV

The Manner of Putting Persons to Death by Incantation, As Practiced by the Heathens

XLV

Instances of Enchanted Images among Christians

Whether these enchantments, images, and other ceremonies, produced any effect or not, they are still proofs of the notions which were then entertained concerning the mischievous dispositions of magicians, and of the fear which prevailed of their imprecations proving effectual; and it may reasonably be supposed, that people fancied they had met with some facts, either real or imaginary, to countenance this fear.

The ignorance of that age attributed several natural

events to supernatural causes; and it being clear from Scripture, that God has frequently permitted the devil to deceive and hurt mankind by miraculous methods, it was instantly taken for granted, that there was such a thing as magick, or an art, consisting of infallible rules discovering certain secrets, and doing certain sorts of mischief by the help of the devil, as if God had not always a power of permitting or hindering these effects, or would ratify every bargain made with that evil spirit. But upon a strict enquiry into this pretended magic, it turns out to be nothing but an art of poisoning, accompanied with superstitious ceremonies, and gross imposture.

XLVI

Of Persons Who Have Promised to Bring One Another an Account of the Other World

XLVII

Several Instances of People's Coming Again after Their Death

XLVIII

Why Others Who Have Made the Same Engagements Do Not Appear Also

XLIX

Different Ways of Accounting for the Coming again of Deceased Persons

If we reflect upon the noise which has been made in the world by ghosts, it is not surprising that a variety of systems and hypotheses should be formed to account for this phenomenon. Some have supposed the resurrection to be only momentary, and the body to be animated by its former soul, or by the devil; either of which may be imagined to enter into it, and give it life and motion, while the blood still retains its former consistence and fluidity, and the organs are not entirely decayed and discomposed.

Others, to avoid the consequences which they fancied might be drawn from the former hypothesis, have chose rather to suppose, that vampires were not really dead, but still retained some principles of life, and that their souls had a power of re-animating them from time to time, and bringing them out of their graves, in order to recruit their vital juices and animal spirits, by sucking the blood of their relations.

L

A Dissertation on the Uncertainty of the Signs of Death, and the Danger of Hasty Burials, by M. James Benignus Winslow, Regent-Doctor of Physics at Paris, Translated, and Illustrated with notes, by James John Brubier, Doctor of Physics. Printed at Paris, 1742

There was printed at Paris, in the year 1742, a work, which may serve to explain how persons that have been thought dead, and have been buried accordingly, have notwithstanding recovered a considerable time after their burial, and may consequently contribute to make vampirism seem less incredible. M. Winslow, regent-doctor of physics at Paris, maintained a thesis in April 1740, in which he en-quires whether surgical

experiments are the proper means of discovering the most certain symptoms, in cases of doubtful death. He asserts, that there are several cases, in which the signs of death are very uncertain, and he quotes several instances of persons that have been thought dead, and have been buried as such, but have afterwards recovered.

This discourse has been translated into French by M. Bruhier, who has added some learned notes, which serve very much to confirm M. Winslow's opinion; and, upon the whole, it is a work very interesting for its matter, and very entertaining for its manner. In the following extract of some few particulars relating to my subject, I have con-fined myself to the most undisputed and extraordinary facts; for to relate them all would be to transcribe the whole book.

LI

Several Instances of Persons Buried Alive

LII

Instances of Persons That Have Recovered, after Lying a Considerable Time under Water

LIII

Instances of Women Who Have Been Thought Dead, and Have Afterwards Revived

It would be easy to multiply instances of persons that have been buried alive, of others that have recovered as they were carrying to be buried, and others that have been taken out of

the grave by chance. A person that is curious in this matter, may consult the above-mentioned work of the two learned physicians, or any of the authors that have wrote expressly upon this subject. The consequence which the physicians draw from these facts is of great importance, namely, that no one ought to be buried, without an absolute certainty of their being dead, especially in time of a plague, or in the case of other diseases, which deprive persons instantaneously of sense and motion.

LIV

Whether These Instances Can Be Applied to the Case of Vampires

A further use may be made of these instances and reflections, to support the credibility of vampirism, by supposing that the specters so much talked of in Hungary, Moravia, Poland, etc., are nothing but persons that are still alive in their graves, though without motion or respiration; and that the freshness, and ruddy color of their blood, the flexibility of their limbs, and their crying out when their hearts are run through with a stake, or their heads cut off, are demonstrative proofs of their being still alive. But this does not affect the principal difficulty at which I stick, namely, how they come out of, and go into their graves, without leaving any mark of the earth's being removed; and how they appear in their former clothes. If they are not really dead, why do they return to their graves again, and not stay in the land of the living? Why do they suck the blood of their relations, and torment and pester persons that should naturally be dear to them, and never gave them any offence? On the other hand, if it be nothing but a mere whim of the persons infested, whence comes it that these carcasses are found in their graves uncorrupted, full

of blood, with their limbs pliant and flexible, and their feet dirty the next day after they have been patrolling about, and frightening the neighborhood, whilst nothing of this sort can be discovered in other carcasses that were buried at the same time, and in the same ground? Whence is it that they come no more, after they are burnt or impaled? Can this too be owing to mere prejudice and fancy, dissipated and cured by these executions? Whence again is it, that these scenes are so frequently acted over again in these particular countries, that these prejudices of the inhabitants are never to be rooted out, and that daily experience, instead of putting a stop to these fancies, serves only to increase and strengthen them?

LV

Of Corpses that Chew in Their Graves, Like Hogs

It is an opinion which prevails much in Germany, that there are corpses which chew in their graves, and devour whatever lies near them. Some go so far as to say, they may be heard munching, like hogs, with a sort of grunting, grumbling noise.

A German writer, named Michael Raufft, has writ a treatise upon this subject, which he entitles, *De Masticatione Mortuorum in tumulis*. He supposes it to be a certain fact, that dead corpses have devoured their linen, and whatever else was within reach of their mouths, and that some have even eat their own flesh from their bones. He observes, that it is a custom in some parts of Germany to prevent this practice by putting a lump of earth under the chin of the corps, and that in other places they make use of a piece of money, or a stone, for this purpose, or tie the throat close with a handkerchief. He quotes several German

authors that mention this ridiculous custom, and makes extracts from several others, who speak of corpses that have devoured their own flesh in the grave. This work was printed at Leipsick in 1728; and the author frequently refers to another writer, named Philip Rehrius, who published a treatise in 1679, with the same title, *De Masticatione Mortuorum*.

Raufft mentions a woman of Bohemia, in the year 1345, who devoured half of her burying-linen. In Luther's time, there was a man and woman, that eat their own bowels in their graves: and in Moravia, a man devoured the linen belonging to a woman that lay in the next grave.

LVI

Instance of a Vampire in Hungary

But the most remarkable of all his stories, is that of a man, named Peter Plogojowitz, an inhabitant of a village in Hungary, called Kisolova, who, after he had been buried above ten weeks, appeared by night to several persons in the village while they were asleep, and squeezed their throats in such a manner, that they expired within twenty-four hours. There died in this manner no less than nine persons in eight days; and the widow of this Plogojowitz deposed, that she herself had been visited by him since his death, and that his errand was to demand his shoes; which frightened her to such a degree, that she left Kisolova, and went to live somewhere else.

These circumstances determined the inhabitants of the village to dig up the body of Plogojowitz, and burn it, in order to put a stop to such troublesome visits. Accordingly they applied to the commanding officer of the emperor's troops in the district of Gradisca, in the kingdom of Hungary, and to the incumbent of

that place, for leave to dig up the corps. They both made a great many scruples to grant it; but the peasants declared plainly, that if they were not permitted to dig up this cursed carcass, which they were fully convinced was a vampire, they should be forced to leave the village, and settle where they could.

The officer who gave this account, seeing that there was no hindering them either by fair means or foul, came in person, accompanied by the minister of Gradisca, to Kisolova, and they were both present at the digging up of the corps, which they found to be free from any bad smell, and perfectly sound, as if it had been alive, except that the tip of the nose was a little dry and withered. The beard and hair were grown afresh, and a new set of nails were sprung up, in the room of the old ones that had fallen off. Under the former skin, which looked pale and dead, there appeared a new one, of a natural fresh color; and the hands and feet were as entire as if they belonged to a person in perfect health. They observed also, that the mouth of the vampire was full of fresh blood, which the people were persuaded he had sucked from the persons he had killed.

The officer and the divine having diligently examined into all these circumstances, the people, being fired with fresh indignation, and growing more fully persuaded that this carcass was the real cause of the death of their countrymen, ran immediately to fetch a sharp stake, which being drove into his breast, there issued from the wound, and also from his nose and mouth, a great quantity of fresh, ruddy blood; and something which indicated a sort of life, was observed to come from his private parts. The peasants then laid the body upon a pile of wood; and burnt it to ashes.

M. Raufft, who has recorded all these circumstances, quotes several authors who have writ upon this subject, and upon the case of dead bodies eating in their graves; but he seems to lay

particular stress upon the testimony of Gabriel Rzaczinoski, in his natural history of Poland, printed at Sandomir in 1721.

LVII

Reflections Upon This Subject

The authors above-mentioned have reasoned much upon these events. 1. Some are of opinion that they are really miraculous. 2. Others look upon them as the mere effects of whim and prejudice. 3. Others again think there is nothing in them but what is very plain and natural, the persons not being dead, but acting upon other bodies in a more natural way. 4. There are others who attribute the whole to the operation of the devil. In which class, there are some who hold, that there is a sort of good-humored, waggish devils, the authors of wanton, harmless pranks, and distinct from that gloomy species, which aims at nothing but the promotion of wickedness and misery among mankind. 5. Others will have it, that it is not the dead themselves which eat their own bodies and clothes, but that it is done by serpents, mice, moles, lynxes, and other animals of prey, and sometimes perhaps by what the Latins called striges, which are a species of birds that eat the flesh, and suck the blood of animals. Some have maintained, that these in-stances are chiefly remarked in women, and at times when the plague reigns. But there are examples of these specters in both sexes, nay, rather more frequently in men; though it must be confessed too, that those who die of the plague, or by poison, frenzy, drunkenness, or any epidemical disorder, are more apt to come again; probably because their blood does not congeal so easily, and because they are sometimes buried before they are really dead, in order to prevent their increasing the infection by lying long unburied.

It is added, that these vampires are known only in some countries, as Hungary, Moravia, Silesia, and a few . others, where disorders of this kind are very frequent, and where the coarse food of the inhabitants renders then susceptible of certain indispositions, which take their rise from a bad climate, and unwholesome nourishment, but are prodigiously increased by prejudice, fancy, and fear, the frequent sources both of the production and increase of very dangerous distempers. But as for what is advanced by some, that dead bodies have been heard eating, and champing their teeth in the grave, like hogs, this is manifestly false, and could take its rise from nothing but the most ridiculous prepossessions.

LVIII

Reflections upon Vampires. Whether They Are Really Dead or Not

The hypothesis of those who maintain, that all of the stories of vampires are the effect of mere fancy and whim, or of that disorder which the Greeks call *phrenesis*, or *corybantiasmus*, and who pretend to account for all the phenomena of vampirism from these principles, seems to be very weak in one respect, namely, in attributing to a disorder in the brain the real and substantial effects above-mentioned. It seems impossible to suppose, that several persons should, on a sudden, be possessed with an opinion that they see a thing which has no existence, and that they should die in so short a time of a mere imaginary disorder. Besides, how can they know, without a revelation, that such a particular body remains entire in the grave, is full of blood, and enjoys a sort of life after death? Can it be supposed, that a whole nation shall not afford a single man of sense, who is

free from such whims, and has got the better of this general fascination, or of these sympathies and antipathies of natural magick, as some philosophers are pleased to call it? And, in the next place, have we not a right to call for an explanation of these pompous terms, and to expect to be let into the secret of these occult and mysterious operations? Except this be done, it is only explaining one obscurity by another, and substituting a greater difficulty in the room of a less.

Let us next see, whether the hypothesis of those who suppose that vampires are not really dead, stands upon a better bottom. It is evident, that death is nothing but a separation of soul and body, and that neither of these constituent parts of man is destroyed or annihilated by this separation. The soul is immortal, and the body continues entire for some time, and then molds away gradually, sometimes in a few days, and sometimes in a longer space of time. There are even instances of its remaining uncorrupted for several years, nay several ages. And this difference in the periods of corruption, is owing either to a particular strength of constitution, as in the case of Hector and Alexander the Great, who continued several days without putrefying, or to the art of embalming, or to the nature of the soil where the body is buried; there being some soils which have a property of drying up the radical moisture, and hindering putrefaction. It is not necessary to dwell here upon the proof of these particulars, as they are already sufficiently known.

Again, there are instances, in which the body, without being separated from the soul, has continued lifeless, and without motion, or at least with a motion so slow, and a respiration so weak, as to be almost imperceptible; as in the case of swoons, ecstasies, fainting fits, and some disorders incident to the female sex.

LIX

Story of a Man, Named Curma, Sent Back Again into This World

LX

Of Cardan's Putting Himself into an Ecstasy, and Continuing Insensible, Whenever He Pleased

But to return to the question, whether vampires are really dead or not; it is easy to produce several instances of animals, which appear to have lost all motion, life, and sense, and after a certain time recover them again. I would not conclude from hence, that the same thing may happen to some men in some climates; but these instances may serve to make the opinion of those who suppose vampires to be only stupefied, or asleep, and not really dead, seem less in-credible and absurd.

LXI

Instances of Men, and Other Animals, Continuing for a Long Time as if They Were Dead

It is well known, that serpents, worms, flies, snails, and dormice, continue in a state of insensibility all winter, and that toads, snakes, and oysters have been found alive in large blocks of stone, where they must have been shut up for several years, and in some cases for more than a century. Cardinal de Retz, in his Memoirs, gives an account of his being at Minorca, where the governor of the island entertained him with excellent oysters, taken alive out of the middle of large rocks, which had been

drawn out of the bottom of the sea with cables, and were then broke in pieces with large hammers.

There is a fish called a dactyl, or date, or dale, found upon the coasts of Sicily, Malta, Sardinia, and Italy, which insinuates itself into stones, by means of a hole no bigger than the point of a needle; and there feeds upon the inside of the stone, till it grows too large to be got out any other way but by breaking the stone. It is then washed and cleaned, and served up at table, and is much like the date which grows upon palm trees, or the finger of a man's hand; from which last resemblance it has the name of *dactylos*, a word which, in Greek, signifies a finger.

It is well known that there are men who can stay a considerable time under water without breathing, and that others have lain long in a grave without dying. I imagine too, that death is frequently occasioned by the blood's being coagulated, and fixed in the veins, as is the case of persons that eat hemlock, or are bit by some sorts of serpents. But there are others, whose death is occasioned by too great a fermentation in the blood, as in acute disorders, in certain kinds of poison, and even some sorts of pestilence: in short, in all the various cases of violent death, and particularly drowning.

Now, in the former of these cases, a dead person can be restored to life by nothing less than a miracle, it being necessary for this end, that the blood should re-cover its fluid state, and the heart its usual motion.

But in the second case, a person may be recovered by mere natural means, that is, by anything that will remove the obstacle which suspends the motion of the heart; just as a pendulum recovers its motion, by the removal of a hair, a thread, or the least atom that stops its swinging.

LXII

An Application of These Observations to the Case of Vampires

Admitting now the truth of these facts, (which I think indisputable) it is not unreasonable to suppose, that the vampires of Hungary, Silesia, and Moravia, may possibly be persons who have died of acute disorders, and still retain some principle of life, just as the animals above-mentioned, and the birds which hide themselves under water in the lakes and marshes of Poland and other northern countries, continue for a long time without motion or respiration, though not without life. At the return of spring, when the water is heated by the sun, or even when they are brought near a gentle fire, they recover their powers of motion and action, and perform all the usual functions of the animal life, which had undergone a temporary suspension by cold.

In like manner, these vampires recover life after a certain time; nor does the soul take a final leave of its former tenement, till by the entire dissolution and disorder of the organs of the body, it has no means left to discharge the vital functions. Upon this principle, the in-habitants of those countries impale, behead, or burn the vampire-bodies, in order to deprive their souls effectually of all hopes of re-animating them again, and making use of them to torment the living.

That the bodies of such as die of violent disorders, or are executed in full health, or are only in a swoon, should vegetate in their graves; that their hair; beard, and nails should grow, that they should be full of blood, pliant and flexible, attended with no bad smell, and should perform the usual excretions; these are not the circumstances which are most perplexing, since they must be

accounted for by the vegetation of the human body. Even the stories of their devouring whatever is next them, may be admitted as the effects of that fury, which must necessarily transport persons buried alive, at their recovery from a state of insensibility.

But the principal difficulty is to account for the vampires coming out of their graves to torment the living, and going into them again. For this particular is mentioned in every story of this sort as a certain fact, but no account is given of the manner or circumstances of it, which, however, is the most interesting part of the whole transaction. How a body, buried four or five feet under-ground, having no room to move or stir, wrapped close in a shroud, and nailed up in boards, can extricate itself from all these obstacles, come again above ground, and produce the effects which are commonly talked of, and after that return to its former state, get under the earth again, and be there found entire, found full of blood, and in all respects like a living body; these are difficulties not easily solved. For it will scarce be said, that these bodies penetrate through the earth, without discomposing its surface, as water or dew soaked through it, and leave no marks of their passage. In short, it was to be wished, that the relations which have been transmitted to us concerning vampires, had explained these particulars in a more satisfactory manner.

LXIII

Marks of Vampirism in Church-Yards

The most particular information that I have been able to get upon this head, is, that when a place is infested with vampires, they go to the church-yard, and examine the graves; and wherever there are two, or three, or more holes, about the

size of a man's finger, they dig to the bottom, and never miss finding a body with all the marks of vampirism. Some perhaps may imagine that these holes in the earth contribute to preserve some degree of vegetable life, and respiration, in the vampire that lies below, and consequently make his coming again seem less incredible. But I cannot think that this notion has the least probability.

LXIV

Whether the Devil Has a Power of Subtilising and Spiritualizing a Dead Body?

If none of the above solutions are thought satisfactory, it remains to enquire, whether the devil may not have subtilised these bodies to such a degree, as to make them capable of passing through the earth, without discomposing the situation of its parts, of slipping through a key-hole, or the crannies of a door? Whether he may not have given them a sort of fluidity like that of water or air; or rather, have endued them with those properties, which we suppose will be communicated to beatified bodies after the resurrection, and which our Savior's body actually had, after he rose from the dead; since he was seen only by those to whom he thought proper to appear, and stood in the midst of his disciples, when the doors were shut.

But if we should admit the devil to have a power of re-animating dead bodies, and enduing them with motion for a certain time, will it follow from thence, that he can lengthen, diminish, and rarefy the bodies of these specters, so as to enable them to insinuate themselves through the earth, or to pass through windows and doors? There is no evidence for his having received this power from God, and it is even inconceivable that a

gross, material body, can receive such a degree of subtilty and spirituality, without destroying entirely the configuration of its several parts, and the disposition of its whole frame: which would totally defeat the devil's purposes, and incapacitate him for the whole business of vampirism; since he could neither appear, act, or speak in a human form, nor be cut in pieces and burnt, according to the established ways of proceeding in all the vampire countries. These difficulties continue also in full force in the above-mentioned case of ex-communicated persons, said to come out of their graves, and quit the church, in the face of the whole congregation.

Upon the whole, we must shut up our researches into this abstruse subject in respectful silence, since it has not pleased God to reveal to us either the extent of the devil's power, or the manner how these things are brought about. And we shall acquiesce the more readily in our ignorance, by reflecting, that there are many phenomena in nature, nay even in our own bodies, of the causes and operations of which we know no more than of these supernatural events.

LXV

Whether These Phenomena Can Be Accounted for by a Fascination of the Senses?

There are some who have recourse to a fascination of the senses as a sufficient explication of all the stories of apparitions; but they certainly involve themselves in greater difficulties, than those who honestly admit the reality of these events. For by fascination must be meant either a suspension of the power of seeing (like that of the inhabitants of Sodom, who could not find the door of Lot's house, though it was just before their eyes; or

that of the disciples at Emmaus, of whom it is said, that their eyes were bolden, that they should not know our Savior); or it must mean a representation of an object to the senses, different from what it is in fact, like that of the Moabites, who fancied they saw the water red with the blood of the Israelites, or that of the Syrian soldiers, who were sent to apprehend Elisha, and were led by him into the midst of Samaria, without knowing either the prophet, or the city. But both these sorts of fascination are evidently beyond the common ordinary powers of human nature, and therefore cannot be affected by the unassisted operations of any human agent. If it be asked, whether they are also beyond the ordinary powers of an angel or devil; the oily proper answer is a confession of our ignorance, and of the necessity of suspending our judgment in these arduous points.

There is yet another species of fascination, which consists in the production of some mischievous effect, by the sight of a particular person or thing, or by being praised or envied; and the ancients were particularly careful to defend their children against it, by hanging a sort of preservatives, or amulets, round their necks. In illustration of this point, it were easy to produce a variety of passages from the Greek and Latin writers; and I am informed, that even to this day there are several parts of Christendom where the efficacy of these fascinations is firmly believed. However, these three things are indisputable; first, that the virtue of these imaginary fascinations is extremely uncertain; secondly, that supposing it were certain, it is very difficult, not to say impossible, to account for it; and thirdly, that it cannot with any propriety, be applied to the case of apparitions or vampires.

LXVI

Difficulties Arising from the Circumstance of the Vampires

Giving No Accounting of What They Have Seen in the Other World, Supposing Them To Have Been Really Dead

If these vampires are not really raised to life again, nor their bodies refined and spiritualism, as I flatter myself I have shown they are not, and if our senses are not deceived by any fascination, I am afraid we shall have nothing left, but to deny absolutely, that they ever come against, or to suppose them to be only in a state of sleep, or stupefaction. For if they are really raised to life again, and the common reports of the speaking, acting, conversing, and sucking the blood of the living, are true, they cannot but know what passes in the other world, and they certainly ought to let their relations and friends into the secret, instead of tormenting and putting them to death. And yet we never read that they do the former, but are generally guilty of the latter.

In like manner, we do not read, that any of the persons recorded in Scripture to have been raised to life, such as Lazo s, or the widow of Nain's son, or the son of the woman of Shunem, or the dead man who revived upon touching the bones of Elisha, made any discoveries of the state of departed souls in the other world.

But there are several instances of heathens, and some of Christians, who, upon their return from the other world, have made no secret of the transactions there, but have given an ample account of all that they have heard and seen.

LXVII

Instances of Heathens Who Have Related What They Saw in the Other World

LXVIII

**The Traditions of the Heathens, Relating to Another Life,
Were Derived from the Jews and Egyptians**

LXIX

**Instances of Two Heathens, Named Thespesus and Gabienus,
Who Came to Life Again, and Made Wonderful Discoveries**

LXX

**Instances of Christians Raised to Life, and Sent Back
Again Into this World**

LXXI

A Vision of Vetin, a Monk of Augie

LXXI I

A Vision of Berthold, Related by Hincmar of Rheims

LXXIII

A Vision of St. Fursi

LXXIV

A Vision of a Protestant in Yorkshire

LXXV

Conclusion of This Dissertation

I come now to recapitulate in a few words the sub-stance of the foregoing Dissertation, which is, that I have there shown at large.

First, that a resurrection, properly so called, of a person who has been dead for any considerable time, and whose body is already corrupted and stinking, or even just going to putrefy, (as in the case of Peter, who was raised to life by St. Stanlislaus, after he had been buried three years, or that of Lazarus, who had been dead four days, and began to stink) that such a resurrection can be effected only by the almighty power of God.

Secondly, that persons who have lain long under water, or are fallen into a swoon, lethargy, or trance, or are supposed to be dead from any other cause, may be recovered and restored to life, to motion, and to health, without the intervention of anything miraculous, but by the sole power of medicine, or even by waiting patiently till nature re-covers of her own accord; by the heart's resuming its former motion, the blood flowing freely through the veins and arteries, and the animal spirits through the channels of the nerves.

Thirdly, that all the stories concerning oupires, or vampires, in Moravia, Hungary, Poland, and other countries, though related with the most minute particularity of circumstances, and supported with such a weight of evidence, as would be admitted for proof by the most scrupulous courts of justice; in short, that all the reports of their coming to life again, their appearing and disturbing whole cities and villages, their putting people to death, by sucking their blood, or giving them signs to follow them, are nothing but mere illusion, and the effects of strong and inveterate prejudice. The maintainers of the

reality of these accounts cannot produce the evidence of one sensible, serious, and unprejudiced man, who will say, that he has seen, touched, spoke to, or any how examined into the case of these vampires, or will assert the truth of their coming again, and producing the effects which are ascribed to them.

At the same time, it cannot be denied, that many people have died on a fright, by fancying they have seen their deceased relations summoning them to the other world. Others have imagined, that they have heard noises at their doors; and various kinds of haunting and disturbances from spirits have been firmly credited; and all these persons being examined before a court of justice, have deposed, that they actually saw and heard things that existed only in their own imagination. This, however, does not affect the point in question. What we want is unprejudiced witnesses, free from fear, interest, or passion, who will seriously assert, after mature deliberation, that they have seen, heard, or spoke to these vampires, and been witnesses of their exploits; and I am convinced that such as these we shall never have.

LXXVI

Uncertainty of All the Stories about Vampires

Accordingly, I have been assured by a person of the most improved understanding, and of unquestionable veracity, that Lewis XV, being desirous to know the truth of these reports, gave orders to the duke of Richelieu, his ambassador at the court of Vienna, to examine carefully into the affair, and to send him an account of what he could collect from the original records of these vampire-transactions. The duke executed his commission with the utmost exactness, and informed the king that nothing appeared to him more indisputable than these accounts. The

unbelieving party, however, was not satisfied with this, but desired the king that the ambassador might be ordered to make further enquiries upon the spot. The duke obeyed the order, and his second report was that he found more of prejudice and whim than of truth in this whole business of redivivi, or vampires. In consequence of this, there are now two parties at the court of Vienna, one of which holds the truth of these apparitions, and the other rejects the whole as mere whim and fancy.

I have also by me a letter, writ to me from Warsaw the 3rd of February, 1745, by the reverend father Sliwiski, visitor of the province of the fathers of the Polish mission, informing me that he had studied this point with great attention, and collected materials for writing a physical and theological dissertation upon this subject, but that his office of visitor and superior of the monastery of his order at Warsaw, allowed him no time to execute his design: that he has lately searched for these papers in vain, and imagines that they are still in the hands of some one to whom he gave a sight of them: and that there were among them two resolutions of the Sorbonne, prohibiting the cutting off the head, and misusing the body of these pretended vampires. He adds that these decisions may be found in the register of the Sorbonne, between the years 1700 and 1710.

He says farther, that in Poland they are so fully convinced of the existence of vampires, as to look upon those that deny it as little better than heretics. They have a great number of facts which they think indisputable, and bear down all contradiction with a vast cloud of witnesses. "I myself, says this wise and judicious priest, have taken the pains of going to the bottom of this affair, and of examining every one that I have heard quoted as a witness in the cause. But I could not find a single person that would venture to affirm he had been an eye-witness of any of the facts in question; and I look upon the whole as mere whims and

reverie, founded upon nothing but fear and idle reports."

LXXVII

That It Is Morally Impossible for Vampires to Come Out of Their Graves

Fourthly, to the objection which I have urged above, drawn from the impossibility of vampires coming out of their graves, and going into them again, without leaving some marks that the surface of the earth has been stirred, no answer has been yet given, nor indeed ever will be. To say that the devil subtilizes or spiritualizes their bodies, is an assertion entirely destitute of proof, and even probability.

Fifthly, the fluidity of blood, the freshness of color, and pliancy of limbs, which are always observable in vampires, are circumstances not more to be wondered at than the growing of their hair and nails, and the uncorrupted state of their bodies. It is a very common case for carcasses not to putrefy, and to retain a fresh lively color after death; and it is particularly common with such as die of a violent or sudden death, without any previous sickness, or of certain disorders well known to physicians, which do not fix and congeal the blood, or stiffen the limbs of the dead body.

With regard to the growing of the hair and nails in uncorrupted bodies, there is nothing in it but what is easily accounted for. These bodies still retain a slow and imperceptible circulation of their juices, which produces this effect, just as onions will grow and shoot after they are taken out of the earth, and consequently can receive from thence no moisture or nourishment. The same will hold well with respect to some flowers, and may be ex-tended to most cases which depend upon

the vegetation of plants or animals.

Sixthly, the opinion which prevails among the modern Greeks, concerning the return of Broucolacks, is not better founded than that of vampires. This ridiculous notion had its rise originally, and is still kept up, by the ignorance, prejudice, and superstition of the Greeks; and I think there wants nothing but the story above quoted from M. Tournefort, to undeceive the warmest patrons of this opinion.

LXXVIII

No Proof That the Dead Bodies of Excommunicated Persons Are Exempted from Putrefaction

Seventhly, the notion that the bodies of such as die under the sentence of excommunication do not rot, has still less evidence to support it, than the return of vampires, or Broucolacks. It is certain that the primitive church had no such opinion; and, if it were true, the whole body of the Greeks, being schematics, and cut off from the communion of the church of Rome, must lie under this curse; which is contrary to experience and common sense. But if the Greeks pretend an exclusive right to the title of the true church, the dead bodies of all the Roman Catholics, who are separated from their communion, ought to be exempted from putrefaction. Besides, the instances alleged by the Greeks either prove nothing, or prove too much. The bodies which have been found uncorrupted, were really excommunicated, or they were not. If they were not actually and even nominally excommunicated, their unputrefied state proves nothing at all. If they were, it still remains to, show, that this phenomenon was not owing to some other cause, which it will not be easy to do.

Besides, a circumstance of so uncertain and equivocal a nature, cannot be admitted as proof in an affair of such consequence. It is a known fact, and allowed as such by both Greeks and Latines, that the bodies of saints are frequently preserved from corruption, and therefore this circumstance cannot be alleged as an evidence of the efficacy of excommunication.

Another defect in this argument is its want of universality, that is to say, it does not extend to all the cases in question. For no one will venture to assert the incorruption of every excommunicated body. In this case, all the members of the Latin church, as excommunicated by the Greeks, and all the Greeks, as excommunicated by the Latines, must partake of this exemption, which certainly is not the case: and therefore the proof is frivolous, and concludes nothing. Add to this, that there are strong reasons to suspect the truth of all the relations that are brought to support this marvelous property of schismatically carcasses; and I am convinced, that, upon a close examination, a great deal of falsehood and illusion would be discovered.

LXXIX

The Accounts of Excommunicated Bodies Going Out of Churches Embarrassed with Difficulties

Eighthly, notwithstanding the great respect which I have for St. Gregory the Great, who has related several stories of the bodies of excommunicated persons going out of the church before the whole congregation, and for the other authors, who have appeared as witnesses to other facts of this nature, or rather still more incredible, I cannot but think that some circumstances of these events are dropped in the narration. It is not impossible

in-deed, that God may have exerted his almighty power, and wrought these miracles, in order to inspire his faithful servants with a proper respect for the censures of the church. But, without having recourse to a miraculous interposition, the thing is absolutely inexplicable.

Ninthly, all the various stories concerning dead bodies eating or chewing in their graves are too childish and despicable to deserve a serious confutation.

Tenthly, it is a thing well known, that it is too often the case for persons to be buried before they are dead, and that all histories, as well ancient as modern, abound with instances of its truth. The design of M. Winslow's Dissertation, and of M. Bruhier's notes upon it, is to show, that scarce any symptoms of death are absolutely to be depended upon, but some degree of stench and putrefaction in the carcass. Accordingly, there are many instances of persons, thought dead, who have recovered, even after they have been put into the ground. There are also many disorders; in which the patient continues for a long time without speech or motion, or even sensible respiration; and many who have been looked upon as drowned, have been recovered by bleeding, and the use of other common means.

All this may serve to explain how vampires have been taken out of their graves, and have spoke, cried, shrieked, and bled afterwards; I mean, by showing, that they were not really dead, till they were beheaded, burnt, or run through with a stake. In which respect the executioners were certainly in the wrong, since the pretence of their coming again, and doing I know not what mischief, has never been proved in so clear a manner, as to authorize these barbarities. In fact, the evidence for the apparition and turbulent behavior of vampires and broucolacks is extremely slight, and it is not to be wondered at, that the Sorbonne should condemn the inhuman treatment offered to

these wretched carcasses. It is much more surprising, that the civil power should not interpose to prevent it.

LXXX

Magical Devotements the Work of the Devil. Their Efficacy Without Proof

Eleventhly, as for magical devotement, fascinations, and raising of spirits, I look upon them as works of darkness, and the devil as their author, if they have anything real in them; which, however, I cannot easily believe, at least with regard to devotement, and raising of departed spirits. It is difficult indeed not to admit some instances of fascination or deception of the senses as true, since it is common to imagine that we see things which have really no existence and not to see what is actually before our eyes; and the same mistake often happens to the sense of hearing.

But to ascribe to the devil a power of putting a person to death, merely because a statue is formed of wax, and the name of that person given to the statue, with certain superstitious ceremonies, and to imagine that the person shall die by inches as the statue consumes away, is giving the devil a very extensive influence, and representing magick as a very formidable art. There is no doubt but God may, if he pleases, give a loose to the malice of this grand enemy of mankind, and permit him to do all the mischief which either he or his imps can meditate; but it is ridiculous to suppose that the will of the sovereign Lord of Nature is determined by magical ceremonies, or that a magician can set the devil at work against us, without the permission of God.

Twelfthly, the case of the herdsman of Dalhent, who gave

his child to the devil, is one of those extraordinary and almost incredible stories, which we sometimes meet with in history, but which are utterly inexplicable, upon all the principles of divinity or philosophy. For the difficulty is equally great, whether we suppose it was the devil that animated the body of the child upon his coming to life again, or his former soul. Besides, by what authority did the devil take away the life of the child, and then restore it again? Is it reasonable to imagine, that God permitted it as a punishment upon the impiety of the wretched father, for giving himself to the devil, in order to gratify a brutal passion? And farther, how was it possible for the father to gratify this passion with the devil, though he appeared in the form of the beloved girl? In short, I see nothing but confusion and darkness on all sides of the question, which I leave to be cleared up by a more able, or a more confident pen than mine.

LXXXI

That the Accounts Given of the Other World by Those Who Have Returned from Thence, Have Been According to Their Own Particular Notions, but All Agree in the Fundamental Articles of Religion

We have seen that the ancient Hebrews, (that is to say, the prophets and other inspired writers) the Egyptians, Greeks, and Romans, as well heathens as Christians, all speak of the state of departed souls in a way which agrees well enough in the main, but differs widely in the manner and circumstances. The heathens, who have related their discoveries of another life by vision, ecstasy, or trance, (as in the cases of Eucrates, Eros, Thespesius, Enarchus, and others) never fail to insert their own errors concerning the kingdom of Pluto, the transmigration of

souls, the Elysian Fields, Minos, Rhadamanthus, Tantalus, Sisyphus, the bark of Charon, and the river Lethe: while Curma, Vetin, Hincmar, St. Fursy, and other Christians, talk of angels and devils, of wicked men tormented in the flames of hell, and good men enjoying eternal happiness in heaven; of souls expiating their past transgressions in purgatory, and wanting the assistance of prayers and masses to shorten their time of suffering, and advance them sooner to perfect bliss.

But it is to be observed, that they all agree in these essential points; that the souls of men are immortal, and that there is a wise, and just, and good being, who weighs the actions of all men, and allots them their portion in a state of eternal happiness or misery, according to their respective deserts: and that these sentiments, in whatever form they are dressed up, are found invariably and uniformly, both in sacred and profane writers.

THE VAMPIRE - A STUDY IN SLAVIC BI-CULTURALISM

Jan L. Perkowski

Vampire... For the native speaker of English this one word conjures up a whole series of images linked with the pangs of primal terror. The images come to us from Stoker's novel *Dracula* and the several motion pictures derived from it. The pangs of terror are an inheritance from past ages. The link between the two was formed in the culture of the English-speaking peoples, but it is not universal. In fact, there are several types of vampire, each of which may play a different role in any given society.

Not all vampires are bloodsuckers, nor do all vampires possess supernatural powers. The most basic definition of a vampire would be the following: a being which derives sustenance from a victim, who is weakened by the experience. The sustenance may be physical or emotional in nature.

There are four main types of vampire: psychotic, psychic, folkloric, and literary. The psychotic vampire is someone who is mentally ill and who kills in order to drink the blood of his victims. In one of the Texas state mental hospitals there is a patient who, during his long confinement, has managed to escape. While outside the institution he captured dogs and other small mammals, tore open their throats and drank their blood. In confinement he insists on a diet of blood and will consume no other food. Similar case histories are well attested both here and abroad.

Psychic vampires are those who feed on others emotionally. Their sustenance is psychic energy. An example would be the giving of gifts, seemingly through altruism, but in reality for the purpose of establishing a feeling of obligation. Another is the invalid with his "How nice it would be..." and "Please don't let me trouble you, but..." They feed through the clever use of guilt and fear.

The folkloric vampire is a being, at least partially supernatural, who functions within the belief structure of a given people. He varies from culture to culture. His role in, any given society is well-defined. There are specified ways to detect his presence, to ward him off, and finally to destroy him.

Belief in vampires is well attested among the Slavic peoples. It has all but died out in Europe; yet the Ontario Kasha's, a small enclave of North American Slavs, still maintain a series of such beliefs. Since these people are completely bilingual in English, they are aware of Count Dracula, the English literary vampire, a fictitious character to whom are attributed elements from the other three vampire types.

In my recent monograph on the Ontario Kasha's I stated that "the Kasha's are fully aware of the literary characterizations of the beings in their demonology. Very rarely, if ever, do they confuse the two. Opji or vješči vampires are evil beings with whom one must contend in a specified manner, while Bram Stoker's literary vampire, Count Dracula, is merely a character in fiction, a creature invented for entertainment. There is, however, the constant hazard that the researcher might superimpose concepts from literary sources in his choice of English translations for Kashubian terms." Shortly after the publication of my monograph Ms. Sandra Peredo published a review article en-titled "Count Dracula in Canada?" in an issue of The Canadian Magazine. The title alone signals such a confusion of the

literary and folklore types.

The Kashubs are devout Christians. The shield of their faith, however, does not totally quell anxiety over phenomena beyond their control. Death, especially when it strikes suddenly, inexplicably, and unjustly, is unsettling. Christianity, the "new" religion speaks of a just and merciful God, yet he permits evil. Herein lay two of man's eternal questions: What happens after death? How can all powerful goodness permit evil? For additional support in their attempts to cope with these phenomena the Kashubs employ elements of the "old" religion, survivals of pre-Christian paganism. The folklore vampire is one such survival.

The Kashubian vampire can be detected at birth by one of two signs, either a caul on his head or one or more teeth already showing. If the sign is a caul, precautionary measures can be taken immediately. The caul is dried and then reduced to ashes. It is fed to the child as an antidote when he is seven years old. The vampire leads an otherwise normal life and it is only at the time of death that danger arises. If the deceased vampire is not properly seen to during the burial rites, he will rise from the grave and kill. Most basic among the precautionary measures are the placing of miniature poplar crosses and quantities of sand in the coffin, the crosses symbolizing the power of Christ's body and blood sacrificed at the crucifixion. The sand must be counted grain by grain once a year before the vampire may leave the grave.

Should these precautions not be performed, the vampire rises from the grave at night and rings the church bell. Those who hear it die, first the vampire's close relatives and then others. One final recourse remains. The body must be exhumed and decapitated.

Each Kashub then is provided with the means of

detecting a vampire, taking precautionary measures against him, and, if necessary, destroying him. The vampire and the ritual practices associated with him function in Kashubian culture as anxiety relievers. The agent of improper and inexplicable death is anthropomorphized and can be dealt with. Birth anomalies are explained and provided with a social role. Another weapon is provided for the struggle against evil.

Quite opposite is the role of the English literary vampire in Kashubian society. He does not relieve anxiety. He causes it, provoking emotional rumblings in the sub-conscious mind. According to Carl Jung, "[In a visionary novel such as *Dracula*] the experience that furnishes the material for artistic expression is no longer familiar. It is a strange something that derives its existence from the hinterland of man's mind--that suggests the abyss of time separating us from pre-human ages, or evokes a superhuman world of contrasting light and darkness. It is a primordial experience which surpasses man's understanding..." In the same vein, Bronislaw Malinowski states, "Even for those who do not share in that hankering after the occult, after the short cuts into 'esoteric truth,' this morbid interest, nowadays so freely ministered to by stale revivals of half-understood ancient creeds and cults, dished up under the names of 'theosophy,' 'spiritism' or 'spiritualism,' and various pseudo-'sciences,' -ologies and -isms - even for the clear scientific mind the subject of magic has a special attraction. Partly perhaps because we hope to find in it the quintessence of primitive man's longings and his wisdom--and that, whatever it might be, is worth knowing. Partly because 'magic' seems to stir up in everyone some hidden mental forces, some lingering hopes in the miraculous, some dormant beliefs in man's mysterious possibilities."

For the bilingual and bicultural Kashubs their Kashubian folkloric vampire provides a concrete means for con-trolling

anxiety. On the other hand, the English literary vampire probes and prods forgotten corners of their sub-conscious minds, usually in an intriguing and pleasurable way, much like the ancient Greek catharsis of dread and fear. The two vampire types are never confused by the Kashub. Dracula is read, discussed and enjoyed in English. It is understood in an English cultural context. The *opji* and *vješči* are discussed in Kashubian and are understood in the Kashubian cultural context--as just another of the hazards life provides.

MODERN VAMPIRISM

A. Osborne Eaves

Preliminary Considerations

Want of space will prevent elaborate and detailed proofs being given of the statements made in the following pages. Most of the statements made have been verified by more than one of the investigators into the subjects deal with, observers who have developed within themselves ex-tensions of faculties possessed by all, but latent as yet in most of us. Clairvoyance, Telepathy, and the indestructibility of mind are accepted, as well as any other authenticated fact of nature. Those to whom these ideas are new, and who, naturally, require proof, may be referred to the latest works on psychology, Prof. James's *Religious Experiences*, the *Proceedings of the Society for Psychical Research*, Dr. Babbitt's *Principles of Light and Color*, Mr. C. H. Hinton's *Scientific Romances*, and Myers's *Human Personality and its Survival after Death*. The last named work is very painstaking, embracing many years patient study, and comprising some 1,360 pages. The reader, who after judicially weighing up the evidence placed before him is convinced that death ends all, is in a bad way. As Sir Oliver Lodge said a few years ago with regard to many of the phenomena giving evidence of there being more than five senses, those who denied them were simply ignorant. As there is atrophy of an organ after which it is absolutely useless, so there is atrophy of the mind. A man who has pursued a certain groove in thought is incapable of "changing his mind,"

however much he may desire to do so, just as intellectual giants like Darwin have lamented in their declining days that they had no taste for poetry, or lighter hobbies with which to occupy themselves. So it will be often found that persons possessing the "seven great prejudices," or seventy might be nearer the mark that Herbert Spencer referred to, are incapable of either entertaining ideas which run along channels foreign to their usual line of thought, or believing that whatever *they* are unable of seeing or experiencing every person must necessarily share similar limitations.

All life is consciousness: the two words, in fact, are synonymous. Wherever there is one there the other will be found, and it may be as truly said that wherever there is life there is form, however subtle or rarefied that form may be. Further, all life must have vehicles through which Lt can express itself. For example, a physical body is necessary to contact all that is physical. Therefore immediately we seek to pass beyond the purely physical, say, the realm of emotions, a vehicle is necessary for its expression. So, too, when we think. We have changed our consciousness, and with that change comes a change in vehicle. We are said to function in a zone, or area appropriate to the type of consciousness used. That there is something apart from the physical we all know, as when we say "My head aches," "My feet are tired," "I am hungry," we admit that "I" possesses something; that the body is not the "I." Yet that this something apart should require a vehicle has not dawned upon many people as yet. Remember there can be no mind without matter; the highest consciousness of which we know anything consists of filmy and extremely attenuated matter. As it is "matter" it occupies "space," and from these considerations it may be said that every vehicle of man has a corresponding place, sometimes termed the zone or plane.

Consciousness, also, is another name for vibrations: one cannot exist without the other. Metals, we are now told, with the air of something that has just been discovered, possess consciousness, or life. This was taught thousands of years ago: every particle of matter is endowed with life. There is no such thing as "dead matter." Dead! A corpse "dead!" There was never greater or more ceaseless activity going on within that body than the instant "life" leaves it. The work of disintegration, of putrefaction, in which the constituent elements are re-turned to their appropriate state, is a beautiful illustration of the laws of nature that motion is eternal, and that matter cannot be destroyed, but can only change.

An extension of consciousness, or abnormal consciousness, only means that there is a capacity to receive higher vibrations than is customary. The range of vibrations within which the consciousness of the average man moves is well defined, but by proper training it can be extended. For instance, it is well known that there are colors which the human eye is not sufficiently sensitive to detect in the spectrum. Muller says that the sun's rays extend below the red more than two octaves. Baron Reichenbach discovered some of these missing rays, which he demonstrated by means of thousands of experiments with sixty persons, including physicians, professors, naturalists, &c., and which proved his odic light and color which was derided till the advent of the N-rays, when it is admitted that rays are emitted from the body. Things move very rapidly now, and possibly before these lines have been in print the existence of half the phenomena discussed in the following pages will have been recognized, and the writer will have been flogging a dead horse. All we are waiting for are instruments still more delicate than those hitherto invented to register the subtler vibrations which surround man on every side, though he is ignorant of their existence. The gaps in

the spectrum, then, are not due to the absence of colors, but to the incapacity of the sense organs to cognize them. In the same way there are sounds which the human ear is deaf to; few people have a sufficiently keen ear to detect the cry of the bat; in fact, not one of the five senses but what very imperfectly registers the phenomena of life, and it is due to these imperfections that other realms of nature are shut out to us, as the infinitesimal creation was till the advent of the microscope. What the microscope has done in one direction hypnotism has done in another. Under hypnosis there is a strange extension of faculties in the field of sight, hearing, touch, smell, and taste, and the mental functions. Psychology has actually invented a terminology to cover the phenomena observed, and in the course of the next fifty years they may "discover" that the contentions of the old mesmerists were quite correct, though not expressed in such polished or terse language as they themselves employ. There is in ordinary hypnosis, how-ever, a hiatus between the consciousness thus produced and the normal consciousness, which is seldom bridged over. What takes place during the period covered by the experiment? If the patient is left to "sleep," and is in-sensible to all physical pain, to the attempts to awaken him, except by his operator, where is the consciousness? He is unconscious, it will be said. There is no such thing as unconsciousness--except to one set of vibrations. Trance, somnambulism, catalepsy, even death, are but the changing of the consciousness, and it is with some of these other states of consciousness that we are concerned with the subject of Vampirism.

Man's Vehicles

Interpenetrating the physical body is another usually known as the etheric double, because it is composed of ether,

and is an exact duplicate of the grosser vehicle. As to how it can interpenetrate it we have only to remember that ether interpenetrates every particle of matter of which we have any knowledge, just as in a pint of water there would be a pint of air, and as much ether, so that really the water would occupy no more space for the presence of these additions. This etheric double is composed of four ethers--only one is known to modern science at present--and is of a violet-grey color, its fineness or the reverse depending on the type of physical body. Its purpose is to form a medium by which the life-forces (called in the East *prana*), can pass along the nerves of the body, and by means of which impacts from without can be conveyed to the body. It is upon this that the physical body is molded. As the life which is poured forth from the sun (technically called *jiva*) reaches the earth's atmosphere it is the work of this vehicle to transmute it into vitality for the use of the ordinary body. This transmutation or specializing is done by the spleen, the function of which has always been a mystery to physiologists. After being specialized it courses over the body, bringing buoyancy, which in the case of very enfeebled or enervated constitutions, in clear sunlight frequently causes sneezing, and colds are "caught," the system being unable to stand the invigorating life-rays. The vitality (*prana*) is a beautiful rose-tinted light, which after it has expended itself upon the body radiates outwardly in every direction in bluish-white light or mist.

Within the etheric double, or rather interpenetrating it, lies another vehicle, composed of matter of a luminous character and therefore called by the ancients the "astral" body, though this is not after all a very happy term. It is affected by every passing thought or emotion, changing both in color and shape with inconceivable rapidity. On account of its great tenuity it is

sometimes termed the fluidic body, or psychic effluvium. This matter has been gathered together by the man, unconsciously, so far as his ordinary brain consciousness is concerned, and is the expression of him on the plane on which he functions when using this vehicle.

Further, it is the seat of desire, and the stronger the desires the more accentuated is this body, more especially if these desires are gross or impure, because the astral body pertains more to the animal part of man than the divine. As "man" is mortal, so is this vehicle, although its life is considerably longer than that of the body, in many cases existing for very lengthy periods, as long, in fact, as desire itself lasts. All feeling, suffering, enjoying connected with the senses are received by it, so that it is in constant use, but few people are aware of it; as has been said there is a want of unifying consciousness between these two consciousness, and it is at night while the physical body is asleep that it leaves it. Many of the so-called "ghosts" are simply astral appearances of living or dead persons.

Other Planes

While we are functioning there in the astral body, which is the appropriate vehicle for it, as a ship is an appropriate vehicle when we wish to traverse water, a balloon for air, and a train or motor car for earth, it is very real to us, but we are dead to the *real* surroundings, such as the bed and room. So in like manner while the consciousness functions in the physical body, the man is dead to the astral which surrounds him on every side. Every night when he retires to slumber his astral body slips out, and if not too lethargic and concerned with its own thoughts it makes a tour of the plane, and passes through similar experiences

that it passes through during the day in the waking consciousness, though it cannot bridge over the two states. Where a man is able to extend his sense of sight or that of hearing he comes into conscious touch with the plane: the man attunes the rate of his vibrations to those of the plane--done unwittingly in most cases--and that is sufficient to put him in touch with it. A fair analogy is offered in the case of two strings of a musical instrument being attuned in the same pitch, or note, and if one is touched the other will take up the sound independently. Very similar, also, is the *modus operandi* of the Marconi apparatus, where each instrument must be tuned, so to say, to the same pitch.

There are seven sub-divisions of this, the second division of nature, and six higher ones are formed into two classes, while the lowest stands alone, life on the sixth, as the author of *The Astral Plane* points out, being very similar to our own here, minus the physical body. The scenery is the same, but the phenomena on the plane are much more startling than on earth.

The Inhabitants

Of the entities who inhabit these regions there are many, and among the human and living (i.e., living human "beings") in addition to the L: west among mankind, are the Black Magician and his pupils--members of the Dugpa, Obeah, and Voodoo schools and other:

Among the "dead" is the ordinary person, but he does not stay here long, the atmosphere not being conducive to tranquility or happiness. Generally speaking, the lowest class of man preponderates, the length of time they remain depending on many circumstances, and varying in duration.

In the case of suicides, seeing they have not accomplished their end, viz., to put an end to existence, the return for earth-life grows upon them with terrible zest.

It is here that one of the dangers of Vampirism occurs. If the experience they seek cannot be obtained without a physical body only two courses are open for them. One is to do so vicariously. To do this they must feed on the emanations arising from blood and alcohol; public houses and slaughter-houses are thronged with these unhappy creatures, which hang about and feed thus. From this standpoint the habit of offering blood-sacrifices to propitiate entities, as found recorded in some of the world-scriptures becomes luminous, and the history of magic teems with such examples. Not content, however, with thus prolonging their existence on the lower levels of the astral plane the entities lure on those human beings whose tastes are depraved, causing them to go to all kinds of excesses, enticing them on in sensuality and vice of every kind. Each time a man yields to temptation the supremacy over him which these creatures hold becomes the stronger; they gain possession of his will, till at length they control him altogether. How many men, who have hitherto lived a blameless life have on the spur of the moment committed some heinous crime, and the public have marveled how they came to do it. The explanation offered after the commission of the crime has often been to the effect that they could not tell what possessed them to do it, but they felt a sudden impulse sweep over them and they obeyed it. Here, without doubt, is the genesis of the conception of a tempter, and one feels more inclined to pity than to blame in many cases.

Non-Human Entities

On the astral plane there are many other types of human beings. Of these perhaps the most terrible are the Vampire and Werewolf.

The incubi and succubi of mediaevalists, and going still further back, the entities under different names, differ very little from the Vampire, about which so much was heard in 1730 in Hungary and Serbia. One reason why these countries are singled out is because their inhabitants have a strain of fourth-race blood in them, and the true Vampire belongs to this race. We ourselves are of the fifth great root-race, and have outgrown these beings of previous evolution. The Encyclopedia Britannica remarks on the subject of Vampires: "The persons who turn Vampires generally are wizards, witches, suicides, and persons who have come to a violent end, or who have been cursed by their parents or the church." It will be seen that there is much in this definition with which we can agree. Luckily for humanity these terrible creatures are very rare, and should become increasingly so as time goes on, for although they have the power to perpetuate their bodies for many centuries their victims are likely to become far fewer as they learn how to protect themselves against them.

The nature of these beings may be gathered from the following account, which is given in *Isis Unveiled*: About the beginning of the present century, there occurred in Russia, one of the most frightful cases of Vampirism on record. The governor of the Province Tch was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat

her, confined her to her room for weeks together, and prevented her seeing any-one except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river, and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had returned, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open and the unhappy woman was found lying on her bed in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon re-covering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge. The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night the coach would rumble into the courtyard

of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep, and every morning the young victim would be found bruised, bleeding and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was now driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the specter-carriage at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councilor of State and Governor C.--!" At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them, before they could re-cover breath.

The archbishop then resolved, as a last expedient to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high in the air. The archbishop

pronounced the usual exorcism, the body was re-interred, and from that time no more was heard of the Vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale."

The recital of this narrative will serve several purposes. In the first place, it is unique in possessing more of the phenomena connected with Vampirism than is usually found in a single instance, and this would lead a student of these subjects to accept it as being credible. A perquisite in Vampires of the type we are considering is cruelty and a strong individuality, and the fact of this man having been a governor of a province would support the latter assumption. Then there was the intensity of his jealousy, which dies hard, and that intensity was sufficient to keep the thoughts of the governor one-pointed. The binding oath was the seal to a compact of a terrible character, viz., the returning after death to kill his wife. Naturally, seeing the renewal of an acquaintance which he has stepped in between, and knowing, no doubt, his wife's preference for her old lover, the degree of hatred can well be imagined, which would be fanned into a flame when the young couple became betrothed. Under ordinary circumstances, a man passing out of this life stays but a short time on the next plane, and he has no particular desire to come back, but the natural inclinations were different in the case we are dealing with. While very many persons leaving this plane are unable to communicate with those whom they have left behind, and which forms such an unanswerable argument to the skeptic, who calls for proof that the dead are near us and conscious, a strong nature will find means--generally by accident, for on that plane he is surrounded by laws as here, though these laws are of course strange at first. The majority of

people who find them-selves on the astral plane are at first quite helpless, and marvel to see others passing through solid (apparently) rock, living fire, raging water, or walk off precipices. It has been mentioned that the body changes its shape rap-idly and its color on this plane. So do many of the entities existing there, while a man who has studied the dynamics of thought can create by his thought, just as a Hindu fakir does, something which has no palpable existence, except in the mind of its creator for the time being. Yet it will have the semblance of reality.

The governor had by some means learned the laws by which it is possible to preserve his "dead" body after his death, that is, by Vampirism, by the drawing of blood from some human being and thus fed his body in the grave which he may either leave, as in cases of materializations, or the blood may be brought to it. "As above, so below" runs the Hermetic axiom, and instances in the animal kingdom of Vampirism point to their possibility on higher planes.

The Vampire's Fate

It is only possible for a man to become a Vampire by leading a really wicked and utterly selfish life. The most deeply-dyed villain has nearly always some one redeeming point, and this would be sufficient to prevent so awful a fate befalling him as inclusion in this class of entity. There is in addition to the bodies described above a principle in which the soul inheres, and if an exceptionally evil life has been led then it becomes entangled as it were with the animal part of nature, and the soul becomes "lost." From such a class is the ancient Vampire drawn. After death, instead of spending some years on the lower levels of the astral plane he is drawn into his place – Avitchi, the eighth

sphere, whereon are consigned those who pass through the "second death." "This death," says the author of *Isis Unveiled*, "is the gradual dissolution of the astral form into its primal elements . . . the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half,--the Lord, and in proportion of the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Serbian tale, the brain feeds and lives and grows in strength at the expense of its spiritual parent." Again: "Our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of Hegel's and Schelling's last efforts at metaphysical construction of some system. When facts, palpable and tangible facts of phenomenal spiritualism happen daily and hourly and yet are denied by the majority of 'civilized' nations, little chance is there for the acceptance of purely abstract metaphysics by the ever-growing crowd of materialists." "And when death arrives there is no more a soul to liberate . . . for it has fled years before."

Knowing what to expect the Vampire endeavors by the aid of laws at present known but to a few to escape the justly merited fate that threatens, by preserving his physical body from decay. It can be kept in a cataleptic condition by the transfusion of human blood, which it accomplishes by fastening on those who are not strong enough to defend themselves against it.

Perhaps the most sensational fiction with regard to the Vampire after Sheridan le Farm's "Carmilla" is to be found in "Dracula," but it is very morbid reading. Evidently the author has been working the subject up, judging from the story, and by means of vivid imagination an ex-citing narrative has been produced. The book is quoted here because so much information

in reference to the Vampire is given which want of space forbids enlarging upon here. Robert Louis Stephenson's romance of the *Strange Case of Dr. Jekyll and Mr. Hyde* illustrates other phases and may interest the reader.

Sir Conan Doyle

The dangers arising from the class of entity we have been considering are naturally limited, but there are other dangers to which a very large number of people are exposed. Truth, as is generally the case, supplies us with example which fiction cannot easily equal, but is not always easily accessible; whereas fiction is, and often, unwittingly, it may be, places the less-known facts of life in a clearer light. Thus we have in Sir Conan Doyle's little, story, "The Parasite" an object lesson on the subject of Vampirism.

It will be remembered how the Vampire is introduced in the person of Miss Penelosa, who is described as being a small frail creature, "with a pale peaky face, an insignificant presence and retiring manner." Her eyes are remarkable, however. The beginning of the power exercised over Professor Gilroy's *finanee* where the latter is placed in a mesmeric sleep, and then extended to the skeptical professor himself, who finds himself becoming thinner and darker under the eyes, and aware of a nervous irritability which he had not observed before, is all very significant. The further detailing of how this woman with the crutch obsesses the professor, projecting herself into his body and taking possession of it is related. "She has a parasite soul," he says; "yes, she is a parasite; a monster parasite. She creeps into my form as the hermit crab creeps into the whelk's shell." Realising at last the woman's intentions on him, and the fact of his will becoming weaker he seeks to withdraw himself out of

her toils, locking him-self in his bedroom and throwing the key into the garden beneath. He succeeds for the time being, but learns on the occasion of his success that Miss Penelosa had been ill, and that she had said that her powers forsook her at such times. One night, fearing to excite the gardener's suspicions, pushes the key under the door instead of resorting to the old ruse of throwing it out of the window, and composes himself to read one of Dumas' novels:--"Suddenly I was gripped--gripped and dragged from the coach. It is only thus that I can describe the overpowering nature of the force which pounced upon me. I clawed at the coverlet. I clung to the woodwork. I believe that I screamed out in my frenzy. It was all useless--hopeless. I must go. There was no way out of it. It was only at the outset that I resisted. The force soon became too overmastering for that. I thank goodness that there were no watchers there to interfere with me. I could not have answered for myself if there had been. And besides the determination to get out, there came to me also the keenest coolest judgment in choosing my means. I lit a candle and endeavored, kneeling in front of the door, to pull the key through with the feather-end of a quill pen. It was just too short and pushed it farther away. Then with quiet persistence I got a paper-knife out of one of the drawers, and with that I managed to draw the key back. I opened the door, stepped into my study, took a photograph of myself from the bureau, wrote something across it, placed it in the inside pocket of my coat, and then started off for Wilson's."

He then finds himself in her presence, and her hands in his, and making professions that he loathes while he utters. He frees himself by a mighty effort, and in scathing language empties the vials of his wrath on her head, and rushes away, the spell broken. The victory seems to be of brief duration. Miss Penelosa recovers sufficiently to visit him, and warns him if he

persists in scorning her love he may know what to expect. He laughs at her threats, but almost immediately experiences her influence upon him. The unburdening of his troubles to his college professor does not relieve him of the demoniacal possession, and the prescription of chloral and bromide is con-signed to the gutter. The continuance of the Vampire's wiles, where she seeks to destroy his popularity as a lecturer by confusing his thoughts upon his subject, ending with the university authorities taking his lectureship from him, his lectures having become the laughing stock of the university, drive him to extremities.

"And the most dreadful part of it all is my loneliness. Here I sit in a commonplace English bow-window looking out upon a commonplace English street, with its garish buses and its longing policemen, and behind me there hangs a shadow which is out of all keeping with the age and place. In the home of knowledge I am weighed down and tortured by a power of which science knows nothing. No magistrate would listen to me. No paper would discuss my case. No doctor would believe my symptoms. My own most intimate friends would only look upon it as a sign of brain derangement. I am out of all touch with my kind."

Silently and with devilish subtlety the woman winds her coils about him more closely, causing him to rob a bank, half kill a friend, and almost disfigure the features of the girl he loves. How far the machinations of the woman might have been carried is impossible, but her death puts an unexpected end to them.

The Vampires of Health

Sensitive people have often complained of a feeling of *ennui*, of being run down after being in the company of certain persons. Laurence Oliphant, in his *Scientific Religion*, remarks

the fact, pointing out that one "cause of death is the drainage of the vital atoms by human Vampire organisms; for many persons are so constituted that they have, unconsciously to themselves, an extraordinary faculty for sucking the life-principle from others, who are constitutionally incapable of retaining their vitality. Thus it is well known that old people can derive physical life from fresh young organisms by sleeping beside them, and the experience is common among invalids whose organ-isms have been rendered sensitive by illness, that the presence of certain people is exhaustive, and of others life-giving... This constant change of vitality is a necessary condition of our existence as we are at present constituted, but as the laws by which it is governed are absolutely unknown to the medical profession, which does not treat patients, except on their surfaces, an appalling amount of wholesale slaughter now goes on unchecked. This might be greatly diminished if doctors would open them-selves to divine illumination, and not relegate to the Church that part of the human organism, which, if they knew a little more about it, they would perceive comes directly within the sphere of their operations."

There is no doubt that vitality can be absorbed as above quoted, robust people being drained by the Modern Vampire, and the information has been known for thousands of years. Doctors are puzzled, and such cases make one more addition to the already long list of nervous diseases. What has happened in reality is, the life force or magnetism has been drawn out of him or her, and has been absorbed like a sponge by the Modern Vampire. In the novel *As in a Glass Darkly* the author well describes such an instance. Breeders tell us that young animals should not be herded with old ones: doctors forbid young children being put to sleep with old people. We all remember David when old and feeble having his forces recruited by having

a young person brought in close contact with him, and in the case of the late Empress of Russia, the sister of the Emperor of Germany, who was seriously advised by her physician to keep a young and robust girl in her bed at night. Readers of Dr. Kerner's *Seeress of Provost* will remember how Mde. E. Hause repeatedly stated that she supported life merely on the atmosphere of the people surrounding her.

The Remedy

With regard to protecting yourself generally, when rising imagine that a shell is forming at the extremity of the aura. Picture a white mist, ovoid, becoming denser every moment. Just as in winter the breath is clearly visible with each exhalation, so as you breathe outwards see in the mind the breath taking form. Use the will in addition, and this will have the desired effect. Repeat about midday, or whenever entering a crowd, or a low quarter of a city. At night again form this protective shell just before going to sleep, and you are not likely to be troubled with Vampires.

Where there is a suspicion of the existence of an entity of the ghoul type the free use of garlic in a room is recommended, or placing small saucers of nitric acid on the tables (out of the way of children and animals) for a short time daily, but not in the bedroom, unless the window is left open each night, will be found to counteract any Vampire influence. The use of incense in places of worship is not "superstition," or to have a theatrical effect, but to keep undesirable entities *away*, just as the origin of church bells was to free the sacred edifice of their presence. The gargoyles seen on cathedrals, &c., are the "demons" escaping. There is more in sound than the world dreams of, and there is a deep law underlying the breaking of a wineglass when whistled

into, or the walls of Jericho falling down after the blowing of an instrument, but this scarcely comes within our province here.

Just as certain smells are obnoxious to human beings—some even fatal, as in the case of inhaling chemical gases, so the burning of certain herbs, or food even, has definite effects on invisible beings; cases of tribal deities loving a "sweet savior" and the offering up of animals as sacrifice will occur to the reader, while to the student of mediaeval literature the rites connected with witchcraft will be better understood.

The Hindus sit on Kusa grass mats when meditating, as this fibre is said to resist bad elementals and evil influences. The use of fleniculis, burnt, is also recommended for the same purpose. The burning of dried garlic will also be found efficacious, but it is anything but pleasant.

In walking in the street you can prevent yourself being "tapped" by closing the hands, as the fingers conduct the magnetism freely, and many people lose much in this way, which is lapped up from the fingers by astral entities. The body may be "locked" to prevent any leakage in railway compartments, trams, &c, by clasping the hands, and placing the left foot over the right, and thus form a complete circuit with one's limbs. Just as electricity discharges itself from angles and points, so in the human body.

It is to be hoped that cremation will grow in favor as time goes on, as it will put an end to the grave Vampire. So long as the body remains, there is a strong desire on the part of man whose thoughts have been of the earth, earthy, and if he gain the occult knowledge as to keeping his corpse fresh he will not hesitate to use it. Sometimes when a body is destroyed another body will be obsessed for the purpose, or in the case of a human monster, a human being will not be depraved enough and the body of some ravenous animal will be selected, such as the wolf,

whence comes the Were-wolf, which is urged madly on in its career of destruction, the entity partaking, vicariously, of the blood of its victims.

A RECENT VAMPIRE DEATH

By Jan L. Perkowski

A. OUTLINE

Thus far there has not appeared a definitive analysis of the Slavic folkloric vampire. Those studies which do exist all suffer from the same flaw: raw data is gathered eclectically from various and, at times, incompatible sources. Rarely is enough of the context provided to allow fruitful comparison. Proposed here is an analysis outline, which, when applied to a set of vampire data, will allow its fruitful comparison with a similarly de-rived set. The analysis outline consists of ten items:

1. *Information Source* - This might be a folklore or anthropological field report, a folk tale, a proverb, a court record, a newspaper article, a traveler's eyewitness account, a Christian polemic, or some other source. If the source is published, knowledge of the author's credentials and the date of publication are essential.
2. *Country and Region* - Vampire belief varies not only from country to country, but even from village to village. In addition, it sometimes happens that vampire beliefs are held only by a minority group within a given country.
3. *Name* - The various designations for the vampire should be carefully listed with literal English translations, since the very name frequently provides a clue to the belief structure.

4. *Origin* - How did the vampire become a vampire? Is the malady endemic or epidemic?
5. *Detection* - How is the vampire discovered? Can he be detected before he attacks or only after there is a victim?
6. *Attributes* - What are his distinguishing characteristics? First and foremost, is he alive or dead? Does he show contamination from other daemons: werewolf, succuba, poltergeist, ghoul, etc.?
7. *Activity Pattern* - How does he ply his trade? Which sort of sustenance does he require: blood, flesh, other?
8. *Precautions* - Once it is known that there is a vampire, what can be done to protect oneself?
9. *Cures* - Which are the final measures to be taken to rid oneself of the pest?
10. *Social/Psychological Role* — Does he enfranchise anomalous members of the society? Does he anthropomorphize repressed fears and desires?

B. DATA

For a sample application of the analysis outline I have chosen the following article, which appeared in *The Times* of London on January 9, 1973:

'IMMIGRANT'S FEAR OF VAMPIRES LED TO DEATH

From our correspondent Stoke on Trent, Jan. 9

Precautions taken by a Polish immigrant against vampires killed him, it was stated at an inquest here today. For years, Mr. Demitrious Myiciura, aged 68, surrounded himself with objects to ward off vampires even putting garlic in the keyhole of his lodgings at The Villas, Stoke, a house described by a police officer as "like a real Dracula's castle."

Mr. Myiciura, a retired pottery worker who came to England 25 years ago, died by choking on a piece of garlic which he placed in his mouth before going to sleep.

What Police Constable John Pye, aged 22, found when he broke into the room led him to read the Natural History of the Vampire by Anthony Masters.

PC Pye told the inquest: "In the room was a ritual distribution of objects as antidotes to vampires." There was a bag of salt to the left of the dead man's face, one between his legs and other containers scattered around the room.

"Salt was also sprinkled on his blankets. There was a strong smell of garlic in the room. Outside his window was a washing-up bowl containing cloves of garlic. From the book I found that these things were some of the methods used as a precaution against vampires. Apparently it was a Bulgarian custom but there was no evidence that this man had been attacked."

The dead man's landlady, Mrs. Eugizig Rodaziehwicz, said: "He thought vampires were everywhere. He used salt, pepper and garlic to keep them away."

Mr. Frederick Hails, city coroner, said: "This is a strange case. This man took precautions against vampires he thought were in his neighborhood. He had a superstitious fear of vampires and choked on a clove of garlic used to ward them off." A verdict of accidental death was recorded."

C. Analysis

1. The text is a recent newspaper article describing legal proceedings.
2. The scene is Stoke on Trent, England, but the "victim" is from Poland. Interesting to note is the head-line in which the victim is designated as an immigrant, al-though later in the text it is disclosed that he has lived in England for 25 years. Apparently the author wishes to disassociate the English from such happenings. This is understandable, when one realizes that the English do not possess a folkloric vampire, while the Poles do. Since the Polish victim was living in a boarding house owned by another Pole, it might be concluded that the victim resided in a Polish enclave.
3. The only name given is the usual English designation: vampire. Since the vampire in question is Polish, the English word is not totally appropriate, perhaps misleading in that it evokes images of Stoker's English literary vampire. This confusion is evident in the very first paragraph: "a house described by a police officer as 'like a real Dracula's castle'."
4. No data provided.
5. The precautions include garlic in the keyhole, garlic in Mr. Myiciura's mouth, a bag of salt to the left of his face and between his legs, other containers of salt about the room, salt on the blankets, garlic in a bowl out-side the

window, and pepper. Constable Pye, after consulting Masters' Natural History of the Vampire, found the precautions to be Bulgarian. Further research would have shown them to be Polish, especially the salt and pepper, since Polish and Kashubian vampires tend to be compulsive counters. At this point it might be fruitful to speculate on Mr. Myiciura's motives for placing a clove of garlic in his mouth. Was it his intention to keep something from entering or from leaving? The clove in his mouth complemented by the salt near his head and between his legs effectively sealed off the portals of his body, just as the portals of the room had been sealed. Keeping in mind the Slavic concept of two souls, might not Mr. Myiciura's fear have been that his soul would wander off to wreak havoc? Could he not have feared that he was a vampire? On the other hand, he was an old man. Perhaps he died a natural death and someone else arranged the "ritual distribution of objects as antidotes to vampires," thinking he was a vampire. Perhaps the precautions were simply not efficacious. The possibilities are numerous and the plain fact is that neither the exact intent of the precautions nor their perpetrator is known.

6. No cure is mentioned.
7. Since it is difficult to determine whether Mr. Myiciura is the vampire or its victim, the vampire's social role remains clouded. On the other hand, its psycho-logical role as death anthropomorphized is more than likely.

Application of the analysis outline to this sample set of data brings into bold relief the areas in which crucial facts are missing. A few more questions might have been asked at the inquest. The coroner's verdict is certainly not beyond question.

POETIC VIEWS OF THE SLAVS REGARDING NATURE

By Aleksandr N. Afanas'ev (Translation: Jan L. Perkowski)

Vampires (upyr', vampir) are very closely related to sorcerers (vedun), witches (ved'ma), and werewolves (oboroten'). This term, mentioned in the *Paisij Miscellany* ("and before that they offered sacrifices to vampires and water spirits"), even now is known throughout most of the Slavic world. In the Russian Empire folk beliefs concerning malicious, wandering vampires have survived principally in the Ukraine and in Byelo-Russia; they are corpses who during their lifetime had been sorcerers, werewolves and, in general, people excommunicated by the church such as: suicides, drunkards, heretics, apostates and those cursed by their parents. However, even in Russian provinces the memory of these apparitions from the grave has not disappeared completely. According to the dictionaries, the vampire is a sorcerer who turns into a wolf, a human Laing with a tail. According to the Ukrainians, vampires are born from the sexual congress of a werewolf or devil with a witch. The following proverb serves to confirm this: The vampire and the devil are blood relatives of all witches." At the dead of midnight, leaving their graves where they lie as undecided corpses, the vampires take on various forms. They fly through the air (Xar'kov Province), roam about the neighborhood on horses, raise cain and frighten travelers, or they enter the peasants' cottages and suck blood from those sleeping, who always die from it afterwards. They especially like to suck the blood of infants. If the arms of a vampire have become stiff while crossed and he is not in a position to unfold them, then he resorts to his teeth for help; and his teeth are like steel fangs and gnaw through all obstacles.

Gnawing through the door, he first throws himself upon the cradle, sucks out the blood of the child, and then attacks the adults. The pre-dawn cocks' crow compels the vampire to disappear instantaneously or forces him to the ground bloodstained and completely unconscious. After sprinkling finely ground salt around the beds, in the morning the footprints left by a night visitor can be seen; and exhuming his grave, a corpse is found in it with fresh color in his cheeks and coagulated blood on his lips. In Tambov Province may be heard the following tale: a peasant was riding past a cemetery and it had already become dark. A stranger in a red shirt and new sheepskin coat overtakes him. "Stop!" he says. "Take me along." "Please have a seat!" They come to a village and approach the second house. Although the gate is wide open, the stranger says, "It is locked!"--because crosses had been burned onto the gate. They come up to the last house. The gate is locked with an 18 pound padlock, but there is no cross and the gate opens by itself. They entered the cottage. Two people are sleeping on a bench, an old man and a young fellow. The stranger took a pail and put it behind the young man. He struck him on the back and immediately his back opened and crimson blood began to flow. He filled the whole bucket and drank it. Then he filled a second bucket of blood from the old man. He quenched his animal thirst and he says to the peasant, "Dawn is approaching! Let's go to my place now." In a moment they found themselves at the cemetery. The vampire was about to grab the peasant with his arm when, to his good fortune, the cocks began to crow and the corpse vanished. In the morning they find that both the young fellow and the old man have died. According to another tale the corpse of a sorcerer appears at a wedding. He draws forth two vials, punctures the arms of the bride and groom with a sharpened stick and he devours hot blood from them.

The Bulgarians are convinced after death evil spirits enter into the bodies of villains, robbers, and in general people with depraved inclinations and they become vampires. They further assert that if a cat leaps over a deceased person he becomes a vampire without fail. For this reason the whole time before the deceased is buried one of his relatives remains near him and carefully protects him from such a misfortune. Forty days after the death of the person an evil spirit, having settled in his body, begins to leave the grave to wander from house to house and suck blood from the ears of infants and adults. As soon as rumor spreads of a visitation from the grave, several families of peasants gather at night in a cottage and two men in turn stand guard until dawn. If anyone begins to snore loudly in his sleep or to moan from asthma, the one standing guard quickly wakes everyone and they begin searching for a vampire. This evil corpse frequently appears in the form of a werewolf (varkolak), attacks women, and has sexual intercourse with them. His children have no cartilage in their nose (the distinguishing mark of the 'varkolak' himself--compare page 239) and possess the ability to see spirits. In order to be saved from a vampire they conjure him into a jug. After the incantation they stop up the neck of the jug with a cork and then send it to a special place. There they ignite several wagons of firewood and turf and cast the jug into the center of the flames. When the vessel becomes hot and bursts with a loud noise, "the people are re-assured with the thought that the vampire has already burnt up.

In just the same way the Serbs also identify the vampire with the werewolf (vukodlak). According to the words of Karadžić, the werewolf is a person into whom forty days after his death a diabolic spirit enters, enlivening his insensible body (Serbo-Croatian: *'povampiri se'*). Rising from the grave, he wanders at night dressed in a shroud (Serbo-Croatian's *pokrovom*

na ramenu'), steals into cottages, chokes the people who are sleeping and drinks their blood. The unfortunate people not only die from it, but they themselves also become vampires. Every deceased person can become a vampire if a bird flies over him or if an animal (chicken, cat, and dog) jumps over him. For this reason the Serbs even consider it their sacred duty to take care that nothing similar happens to their deceased relative. Well-fed with human blood, the vampire (*vukodlak*) lies in the pit of his grave fat, puffed up, ruddy. Some-times the vampire (*vukodlak*) appears to his widowed wife (especially if she is young and beautiful) and sleeps with her. It is said that the child of such a union has no bones. A vampire (*vampir*) can enter a house through any chink and it is thus just as useless to try to lock him out as with witches.

The Slovenians and Kashubs call vampires '*vieszczy*,' i.e., see them as sorcerers and witches. The Germans who border the Kashubs call them: '*begierig*' - greedy, '*Unbegier*' - greediness, and '*Blutsauger*' - blood-sucker. A '*vieszczy*' is a person born into the world with teeth or a caul. When he dies his face preserves a bright ruddiness and his left eye remains open. Toward the dead who display these signs the common people experience involuntary fear and animosity. In Russia and in Germany there exists a sign which indicates that the open eyes of a corpse can draw someone to the grave (Vol. I, #42-43). The bared teeth of a corpse and ruddiness on his cheeks show him to be a vampire. According to Kashubian tales, a vampire dead, begins to gnaw at his arms and legs; and, while he gnaws, one after another, first his relatives and then also other inhabitants become ill and die. After a vampire devours his own body, he rises from the grave at midnight, heads for the peasants' livestock, or climbs the bell-tower and begins to ring the bells. Whoever hears the ringing becomes the quarry of death. But most frequently the vampire corpses

come to the houses at night, steal up to sleeping people and suck blood from them. After having had their fill, they return to their graves. He who has been sucked by a vampire (veshchij) will never again awaken: in the morning they find him dead in bed with a small, barely perceptible puncture on the left side of the chest right opposite the heart or with obvious signs of biting on the left nipple. If one uncovers the grave of a vampire (even if it is a year after his burial), it is easy to satisfy oneself that the body imprisoned in it is not undergoing decomposition, that its arms and legs have been all gnawed up, and the lips are stained with fresh blood.

Similar tales circulate among the Poles, Czechs and other Slavic tribes (Polish: 'upior, upir, and upierzycza'; Czech: upir and uperice'). The Morlaks and Dalmatians tell of vampires (volkolak) which suck the blood of infants. The Istrians call the vampire 'strigon.' According to the beliefs of the Sorbs, when a corpse begins to chew his shroud or to suck his own breast, all his relatives will follow him to the grave. The Poles also attribute to vampires the devouring of burial clothes and the shroud. The vampire tradition is not exclusively Slavic. It has spread through almost all of the Indo-European peoples and probably can be traced to the ancient era of tribal unity. The Wallachians know vampires by the names 'murony' and 'priccolitsch.' The murony, according to them, is the ghost of someone killed by a vampire or a creature born of illicit intercourse. During the day he rests in his grave and at night he flies to people, feeds on their blood and takes on different forms, turning into a dog, cat, toad, hog, or blood-drinking insects (louse, flea, bedbug). Tearing his grave asunder, they find in it a whole, unspoiled corpse from whose eyes, ears, nose and mouth streams fresh blood. On his hands and feet recent nail growth is visible. Priccolitsch is a werewolf which appears in the form of a dog. At night he roams the

forests, pastures and villages killing horses, sows, sheep, goats, and pigs by contact and drinking their blood. The contemporary Greeks confuse vampires with werewolves. Evil demons, taking control of the corpses of those who expired while excommunicated by the Church, enliven these corpses, turn them into werewolves (vourkolakes) and through them spread their destructive influence everywhere. The vourkolakes run through the streets at night, knock at the doors of the houses and call out the names of the local inhabitants. Whoever responds to their call dies immediately in a way similar to the Slavic legend that all who answer voice of the Death Maiden. (morovaja deva) perish from the plague. In Germany there exists the belief that at the death of a child born with teeth in its mouth there begins a universal, mass death toll. There also exist stories about bodies which, lying in their graves, gnaw their own bodies and clothes and leave their graves at night to choke sleeping people. They bring death upon the region. The monster Grendel mentioned in the poem *Beowulf* who came at night: to drink blood from the veins of sleeping warriors fully corresponds to the avaricious vampires and werewolves. Grendel's mother bore the sobriquet "She-Wolf" (II., 696). J. Grimm points out similar evidence in one of the ancient northern sages.

The word 'vampir', 'upyr' ('upir, vpir'; feminine: vampera, upirica, upirina, upirja') has, not been appropriately explained thus far. Researchers relate it to Lithuanian 'wempti' - to drink ('afu wempti' - to draw ale; 'wempti, wampiti' -- to grumble, to seethe, to mutter) or they derive it from the root. 'pi' (to drink) with the prefix 'u= av, va. If one accepts this derivation, then vampire would signify a drinker ('opojca'), a being which bites into a living body and drinks blood from it like a leech. The Slovenians call a vampire a 'pijavica.' The Serbs say of someone whose face is red from drink "red as a vampire." Both the Serbs

and Slovaks call an inveterate drunk a 'vlkodlak'. This basic and characteristic attribute of the vampire gives him an affinity with the dragon, who sucks his victims dry of milk and blood, and with the giant Opivala.

Originally our ancestors must have understood by the name vampire a terrible demon who sucks storm-clouds and drinks up all the moisture in them, because in the ancient myths rain was like blood flowing in the veins of cloud spirits and animals. Obviously the sucking of blood by vampires is the same thing as the sucking by witches and werewolves of milk from celestial mares and cows. Only the poetic colorings are altered. The basic idea is the same in both cases. The winter cold which freezes rain-clouds plunges the creative forces of nature into sleep, death, damnation. The thunder god and lightning spirits are equated to suckers of rain who hide in cloud caves and fall asleep in cloud-graves (I, 579; II, 440). But this death is temporary. With the return of spring they awaken, arise from their graves and begin to suck milk or blood, i.e., life-giving rain from the clouds, which were put to sleep by the magic of winter. They suck at night, i.e., in the darkness of the thunderclouds which, by covering the four corners of the sky, transform bright day into dark night. With the crowing of a cock (the sign of dawn and the thunder-claps which disperse storm-clouds) these spirits quickly disappear. A vampire can suck out vital juices (feed on blood) not only by entering houses and attacking the sleeping. He achieves the same goal by tearing at his own body with sharp, iron teeth or by starting to chew on his own shroud, and - according to Kashubian belief - when he rings the church bell. The shroud in this instance is the misty, cloudy pall enveloping the lightning spirit. It represents the body covering in which there abides the flaming soul of the deceased. The iron tooth is a metaphor for lightning, while the bell ringing represents peals of thunder. Thus

the awakened lightning begins to devour a cloud as if it were its body or its shroud and consumes from it its living water - rain. To express it poetically: it drinks up hot blood. Freezing for the winter, the vampire spirits lie in storm-cloud graves as uncorrupted bodies just as in reality the corpses of deceased persons resting in the ground, when stricken by the winter frost, do not decay until the coming of spring's warmth.

The Russians still hold the superstitious belief that sorcerers, witches, suckers (opojca) and, in general, people transformed into an evil spirit and either accursed or excommunicated from the church do not decay after death. Moist Mother Earth does not accept them and they leave their graves at night to wander near their former abode and appear to their relatives and neighbors. For this reason they are called nocturnal beings (polunochnik). There exists a tale about a mother who cursed her son and his body remained uncorrupted for all of one hundred years. Finally they exhumed him. His ancient mother, who was still living, absolved him and in that very moment the body fell to dust. Every three years the Bulgarians dig up graves and if they find uncorrupted corpses, then, recognizing these corpses as being under parental or sacerdotal curse, read the burial service over them again and offer up requiems for them.

According to ancient belief, in the noise of a spring thunderstorm was celebrated the marriage of the devil or a werewolf with a witch. The fruit of this union was a lightning flash, which represented a vampire, an elfish being, aerial, able to penetrate everywhere, and for that reason, according to popular belief, born without bones. From this have come the legends first of sexual intercourse between women and werewolves and second of the appearance of vampires at weddings and their sucking of blood from the bride and groom.

Along with these mythological notions it is essential to include the Serbian tradition of the spirit which flies from a witch. Karadžić says, "A witch has a kind of diabolic spirit within her which comes out of her during sleep, is transformed into a butterfly, a chicken or a turkey, and flies from house to house eating people, especially infants. Upon finding a sleeping person the witch strikes him with a twig on the left nipple, opens his chest, takes out and eats the heart. Afterwards the chest grows together again. Some such victims die immediately. Others live on as long as was destined by the witch when she ate the heart ... When in a given village there have died many children or people and when everyone accuses a certain woman of being a witch and of having eaten them,"-they bind her, and punish her publicly. This blood-sucking spirit is called a 'jedogonja' and is recognized as a being identical to a vampire. When children die in a family, the mother names a newborn child 'vuk' (wolf). She gives him this name with the thought that the evil witch had eaten her children "and that she would not dare attack a wolf." In one of the Serbian songs a sleeping boy who is awakened by his sister answers her:

"I cannot, sister!
The witches have eaten me up.
Mother has taken out my heart.
Aunt has lit it with tinder for her."

Thus the vampire is the offspring of a witch, the fruit of her womb (= a cloud) or, according to another view, it is an eternal, wakeful soul which leaves the body of a witch (veshchaja zhena) during her deep sleep, from which there is no waking. But sleep is the emblem of death, and among the Russians there exists the belief that when a person faints (lies in

a stupor), his soul, flying out to freedom, wanders throughout the other world, contemplates heaven and hell, and then returns again to its abandoned, lifeless body (see above p. 37). It is obviously in this that the close affinity of vampires and witches with elf spirits ('dusha él'f) or the 'mara' is found. Like these elemental dwarfs they slip unnoticed through cracks and keyholes. They lie on sleeping people and give them asthma (see pp. 234-5, 476-7). Falling stars and meteors, whose connection with the concept of the human soul was made sufficiently clear above, in the Krakow Province, are considered to be witches hurrying to diabolical games. The Ukrainians call a witch a 'mara' (p. 446). The Czechs call vampires and werewolves mory, mury, morusi, murasi (compare Wallachian 'murony'). Appearing at night, 'miry' attack sleeping people, choke them, and suck blood from the heart and milk from women's breasts. Mothers must carefully protect both themselves and their children from the evil 'mara,' exorcizing it from approaching her bed: "muro, muro! Do not come to my bed until you count the grains of sand in the sea, the stars in the sky, and the roads on earth." According to the evidence of Ilič, the 'mora' is an old woman who turns into a fly or moth at night, flies into cottages and chokes people. Elfish beings known in the Ukraine by the name 'mavok' tickle young boys in order to feast on their blood. A chronicle has preserved the interesting information about the 'nav' that it slaughtered the people, destroyed them with pestilence.

The blood-sucking spirit which flies out of a witch takes the form of a bird, night moth or fly and opens the breast of a doomed person with blow of a twig, i.e., lightning. This agrees in full with the Russian belief that a vampire pierces his victim with a sharpened stick and with the Kashubian belief that a person who has been slain by a vampire has a small wound on his

breast. According to German and Slavic beliefs sorcerers and witches release a moth-elf from under their thick, connected eyebrows, i.e., lightning strikes like a flaming glance, gleaming from under the clouds above. It is said about the werewolf that when he appears in human form his united eyebrows are his distinguishing characteristic. Among the Indo-European tribes the bird, moth, and fly are well-known representations of the soul when separated from the body.

Myth has also attached importance to the hat (see p. 301). It is remarkable that the word vampire is used not only to signify a specter, a creature of the night, but also a bat, which usually hides during the day and appears after sunset, for which reason it was called (Russian) 'netopyryg', (Greek) 'nychteris', (Latin) 'vespertilio' (II, 385). Moreover, as an elemental icing, the soul, on a level with the blowing winds and storm flashes, has become personified as a dog and cat. From this arose the belief that a corpse is immediately enlivened and turned into a vampire when a dog or cat jumps over the body or a bird flies over it. In the Ukraine they think that a person who is animated by a wind from the steppe becomes a vampire. Like the Serbian witches (veshchica), the Greco-Italian 'stripes' attack those who are sleeping. They remove their throbbing hearts, roast and eat them. In exchange they place some straw or a log. The victim then lives on without a heart. The Romanians believe that wizards (charodej) can wind a human heart into a ball of snakes and vipers, which do not cease sucking at him until they suck out the last drop of his blood.

As the powerful mover of blood and essential element for life, from the earliest times the heart has been considered the receptacle of the soul and its powers: thought, feeling, will. Thus the expression "A witch will eat his heart" should be interpreted to mean that she will steal off with his life, extract his soul from

him, and turn him into a bloodless body. Such an explanation is fully justified by the beliefs which identify witches with the unclean spirits of epidemics and with the goddess of death (the Death Maiden). Moreover, this expression could also conform to the elemental phenomena of nature: as "the sucking of blood" originally related to the pouring of rain, similarly "the eating of the heart" could signify the idea of a lightning spirit rending the insides, the "heart" of a rain cloud. In this regard the folk legends about witches and vampires concur with the ancient German legend of the dragon Pfaffner and the Greek myth of Prometheus. Sigurd, the conquerer of Pfaffner, takes the heart from him, roasts it over a fire and eats it. In doing this he finds the sublime gift of prophesy, i.e., the thunder-hero sets off a thunder flame, burns the cloud-dragon or devours its in-sides and drinks his fill of the prophetic, inspiring drink, rain. The myth of Prometheus portrays this Titan as a chief of the heavenly fire. The angered gods chained him to a cliff (see I, 756-7) and sent an eagle, the bearer of Zeus' lightning bolts, to peck at his liver. The interesting trait of witches who, upon eating a heart, re-place it with the stump of a tree or a wisp of straw can easily be explained by the poetic comparison of storm-fire first to living fire obtained from wood and second to a fire of hot straw.

Lightning itself, as is known, occurs as an enchanted twig, branch, and broken stalk of grass. Mazovian tradition tells of a knight who was long famed for his courage and bravery. But once, taking advantage of his sleep, a witch appeared, struck him in the chest with an aspen twig, and when his breast opened, took out of it his beating heart and in the place of the stolen one placed another, a ha'e heart. The brave knight awoke a timorous coward and remained so until his death. In Poland there was a tale going around about a witch who stole the heart from a peasant and put a rooster into his chest. Thenceforth the unfortunate

fellow continually crowed like a cock! The basis of these legends is purely mythological, because both the rabbit and the rooster are accepted symbols of fire and flashing lightning. Later, reworking the ancient myth, imagination imposes on them the stamp of moral views and employs for this purpose all sorts of ready resemblances, so that the hare then brings on the idea of cowardice. Therefore in the tale of the knight with a hare's heart of chief interest are the spiritual struggles which the warrior must experience on account of the loss of his courage and good name. Love charms are also associated with the stealing of a heart. According to popular belief the feeling of love seizes a person like an internal flame en-kindled in his heart by a bolt from the thunder god and fanned by tempestuous whirlwinds (I, 448-455). Wishing to awaken this passionate feeling sorceresses (volshebica) remove a heart from the breast of a youth or maiden, roast it, and incant love pangs. According to the apt observation of J. Grimm in conjunction with this belief must also be placed the following, still current expressions: "She has stolen my heart" = She forced me to fall in love with her, "He gave up his heart to her," "He is enchanted, charmed by her."

We know that sorcerers (vedun) and witches, milking cows of the clouds manufacture droughts, crop failures, famine and the plague. The people link the same disastrous consequences with the sucking of blood by vampires. Ascribed to the evil influence of vampires and witches are the winter freezing of rain clouds as well as the ever burning summer heat. Russian peasants are convinced that vampires and werewolves can bring on a drought, send down storms, crop failures, livestock plagues, and various diseases. Wherever they wander, one misfortune follows another. According to Serbian belief the 'vukodlak' appears mainly in winter and in famine years: "During the time of famine they are accustomed to seeing him frequently

near water mills, granaries, porches, and baskets of corn" where he eats from the store of bread and corn. During such social catastrophes in the past and even now wandering corpses are blamed. Already in the XIII century Serapion reproached his contemporaries who forbade the burial of those who died of hanging and drowning and exhumed them as the perpetrators of drought and crop failures. This custom was so strong in the 16th century that Maksim Grek deemed it necessary to take up arms against it with a special epistle: "What answer will we give (he says) in the day of judgment, not honoring the bodies of those who were drowned, killed, or thrown with burial, but having dragged them onto a field, we take them away and stab them and, what is most unlawful and impious, whenever it happens in the spring that a cold wind blows and what we have planted and sown does not recover, having left off praying to the Creator and Maker of all ... if we learn of some drowned or murdered person who was recently buried, we dig up the damned person and cast him somewhere further and abandon him unburied ... according to our extreme folly, thinking his burial to be the cause of the severe frost." Popular rumor accuses the False Dimitrij of sorcery. When he died a violent death his body was placed in Red Square and for three days he lay on a table with a fife, bagpipes and a mask -- the accoutrements of mummers and minstrels --and then was buried in potters' field behind the Serpuxovski Gates. This was in mid-May, 1606. As if on purpose there hit a heavy frost, harming fields, orchards, and gardens. The Moscovites attributed this very late cold spell to the pretender. They dug up his body, cremated it in cauldrons, and, having mixed his ashes with gunpowder, shot it from a cannon.

The prohibition against burying people who died of drowning and strangling and people who were sorcerers has also existed among other Slavic tribes. Even now suicides are not

given Christian burial. All sorts of physical misfortunes (drought storm, hail, extreme heat or cold) are attributed by the people to dead people who perished by violent means. Their elemental souls wander in the aerial spheres carried by violent whirlwinds and thunderstorms disturbing the natural order, as if taking revenge on people for their unnatural partings from life. The prejudice against such dead people still has not been exterminated among the Russian peasantry. They especially fear drinkers (opojec). Not long ago there were instances of peasants who, during a long drought through common consent, dug up a drinker from his grave and dumped him in the nearest bog or lake firmly believing that rain would come right after. A drought this summer and fear of crop failure caused the peasants of Tixij Xutor in the Tarashchanskij District to resort to the following measure. They exhumed the grave of a schismatic who died in December of the pre-ceding year and was buried in the village cemetery. They raised him out of the grave and while one of them beat the corpse's skull repeating, "Give us some rain!" others poured water on the deceased through a sieve. Afterwards they again lay him in the coffin and buried him in the former place. In several villages in order to call forth rain they poured whole barrels of water into the grave of the suspected corpse. These notions of vampires sucking blood, i.e., concealing rain and bringing on crop failures has forced the imagination to link them with the goddess of death, first because epidemics begin after crop failures and second Death herself, when attacking people and animals, sucks blood out of them and leaves only cold and lifeless corpses (see p. 43). Inhabitants of the kingdom of the dead, vampires are servants and helpers of Death and every soul departed from this world was regarded as if enticed by them into their company. Our peasants are convinced that Cows' Death (a plague for horned livestock) is a shape-shifter who

takes on the form of a black cow, roams with the village herds, and brings on the wasting disease.

Everywhere in the Slavic lands the fatal activity of the plague is explained by the evil of vampires. Not only legends but also the positive evidence of texts confirm that to avert mass deaths the people resorted to the opening of graves, the removal of the bodies, and various tortures inflicted on them. Since the first to be infected by a deceased person who was afflicted with the plague are those among whom he died, it is from here that there arose the belief that vampires first kill their relatives and then their neighbors and other inhabitants.

In Old Russia the chief means of coping with the deadly force of vampires was a sharpened aspen stake which was beaten into the chest or the back of a dead man between the shoulder-blades and sometimes into the burial mound. In the Province of Kiev they say that in the graves of sorcerers (koldun) and witches there is always an opening through which they crawl at night in the form of mice and lizards. They advise plugging the opening with an aspen stake and nailing the coffins themselves, in which their bodies rest, with aspen pegs. If even after that the body continues to trouble the populace, then it is essential to cremate him. "They hauled," a tale informs us, "aspen logs to the cemetery, heaped it in a pile, dragged the sorcerer from the grave, placed him on the pyre, and lit it. The people gathered around with brooms, spades, and pokers. Flames poured over the pyre. The sorcerer also began to burn. His belly burst open and from it there crawled vipers, maggots and various vermin. Crows, magpies, and jackdaws also flew out. The men beat them and threw them into the fire," so that even or a worm the sorcerer ('volshebnik') cannot escape the punishment due him. An aspen stake must be driven into the body of a vampire with all one's might in one blow and in addition one must beware that his

bleed, which splatters in all directions, does not touch an) the present. A second blow enlivens the corpse and imparts to him the ability to shape-shift. This same advice of lot striking twice is given to the heroes of tales who are about to engage in battle with the Whirlwind, Baba-jaga, giants, and dragons. It is possible to get rid of a fiery dragon, while he is asleep, with one heroic blow. If he is struck a second time, the dragon quickly recovers (see II, 419). Further, they sever a vampire's heels, bind his arms with bast and place aspen crosses on his chest.

The same moans are used against vampires by the other Sin,. . According to Karadžić, "When many people begin to die in a village, the Serbs then start saying that there is a vampire ('vukodlak') in the cemetery and they try to divine who has turned into a vampire. For this purpose they take a black stallion without markings and lead him to the cemetery and over the graves in which they fear there might be a vampire. They say that such a stallion does not want or dare to step over a vampire. When they are certain about someone and decide to dig him up, all the peasants gather with a hawthorn stake and exhume the grave. If they find in it someone who has not decayed, they impale him with the stake, then cast him on a fire to be consumed."

When someone dies who they think is a sorcerer ('vjedogonja') they insert hawthorn spines under his nails and cut the tendons under his knees with a knife, so that he would not be able to emerge from the grave as a vampire." The Bulgarians, as soon as they suspect a deceased person of being a vampire, quickly prepare sharpened thorn or hawthorn stakes, go with them to the cemetery, dig up the grave, and having boiled several buckets of grape wine, impale the body with the stakes and pour the boiling wine over him, thinking that in this way they will exorcise the evil demon who has settled in the body. In

medieval Galicia during droughts and the cholera they cremated vampires and witches in thorn fires.

Mannhardt has gathered many interesting indications of similar stern measures meted out to corpses, as evidenced in documents of various peoples. In a Czech village in 1337 a shepherd began to appear as a vampire. When they exhumed and impaled him, blood spurted from him and he him-self uttered, "With this stake it will be better for me to beat off dogs!" After he was committed to the flames and burning, he bellowed like a bull or donkey. In 1345 a woman died who was decried among the Czechs as a witch and was buried at a crossroads. Having arisen from the grave, she turned into a wild beast and devoured the victims she came up u. The oaken stake with which they impaled her was cast off by her and she began to kill even more people than before. The frightened inhabitants cremated her body and buried the remaining ashes in her grave. It is remarkable that in the place where the posthumous punishment took place several days running there rose up a whirlwind. In 1567 in Trutnau (in Bohemia) they cut off the head of a vampire. Somewhat later (in 1572), when a plague appeared in Poland, the blame for this misfortune fell on a dead old woman whom the people had designated as a witch. She was completely naked in her grave because she had eaten all her clothes. It was decided to cut off her head with a grave digger's spade and then to bury her again. After this was accomplished, the plague immediately ceased its destructive at-tack. The Winds consider it essential to strike the vampire with a spade on the back of the head and are convinced that the blow will make him scream like a piglet. In 1672 not far from Ljubljana a man called Giure Grando died. After his death he appeared at night, knocked on the doors of houses and carried off whole families to the nether-world. The village headman Miho Radetich ordered that his grave be opened. The sorcerer

('strigon') lay uncorrupted with crimson, smiling face and gaping jaws. They impaled him through the belly with a thorn ('Hagedorn') stake. He pulled out the stake. They cut off his head with a pickaxe. He cried out as if alive and the burial pit filled with fresh blood. According to the Kashubs the plague and other epidemics produce vampires (veshchij). The first one to fall victim to the plague and after whom others also begin to die is recognized as a vampire. After digging up the grave of a 'veshchij', the Kashubs cut off his head with an iron spade and they pour some earth between it and the trunk or put the severed head at the feet of the corpse. Sometimes they place a stone in his mouth, fill his throat with earth, turn the body upside down, throw into the coffin something woven or crocheted (ex. a stocking), sprinkle poppy seed into the grave, thinking that until the corpse unravels all the loops and counts all the grains of poppy seed he will not be able to leave the cemetery. In south Russia there is the belief that the path a corpse makes on his way to living people should be strewn with poppy seed. Then he cannot repeat his visit as before until he has picked up every last grain (cf. note on pg. 330). The Wallachians beat a wooden stake into the heart of a vampire, drive a nail into his skull, place next to him a vine of dogrose, the spines of which in clinging to his shroud are supposed to keep the body in the grave. In the last instance they cremate him. In Silesia in 1592 it was rumored that a dead shoemaker was appearing at night and squeezing sleeping people with such force that black and blue marks were left on their bodies. They removed the body from its grave, cut off its head, cremated the trunk, and buried the head in a shameful place. Not long ago in Hessen just after a plague had begun, the peasants dug up graves and if they found uncorrupted corpses, they cut off their heads. It was the custom among the Scandi-

navians to cremate suspected corpses on bonfires and they threw the ashes into the sea.

All of these enumerated rites have the goal of hindering the vampire from leaving his grave to suck blood and kill the populace. They are directed: (a.) against his feet, with whose aid the vampire visits the people's houses – in order to deprive him of the possibility of movement, they sever the tendons behind his knees and heels; (b.) against his hands, which seize and press his victim – they bind them with bast; (c.) against the devouring maw of the corpse -- they try to block up his throat, to stop his mouth with a stone or earth. Until he chews up this stone and eats up the dirt, his mouth and teeth are not free to suck and chew a living person. (d.) Poppy seed, as a soporific potion is for putting the denizen of the grave asleep. (e.) A Slovak tale tells of a werewolf (vovkulak) who had nine daughters. He killed the eight older ones and when he started after the ninth, guessing what was afoot, the girl threw her kerchief from her and said, "you won't catch up until you tear the kerchief into shreds, break it up into fine threads, spin it, and weave it anew!" The werewolf fulfilled this difficult task and set after the maiden. With the same words she threw off her dress, vest, jacket and blouse. Naked she is saved from the horrible death. Consonant with the ancient comparison of clouds to retted flax, weavings, and clothes, the vampire can only feast on blood (= rain moisture) when he spins mists, weaves cloud covers or tears them asunder in a thunder storm. This mythical notion, together with the belief in the protective power of amulets (knots, loops), led to the conviction that, until a vampire or, in general, any evil spirit unravels all the knots and loops, he is restricted in his actions and cannot harm anyone. (f.) The surest means against wandering corpses is considered to be the complete annihilation of their bodies. According to ancient opinion, the soul of a deceased

person becomes totally free only when its body is strewn with dust. On the other hand, until the body decays, the mysterious connection between it and the soul does not cease. Having noticed that some bodies remained uncorrupted for a long time, that hair and nails even grew on the dead people, our predecessors saw in this unquestionable signs of the continuation of life and believed that the soul does not leave its mortal shell quickly, that even after death it pre-serves its former attachment to its body. It flies to it in the grave, enters into it as to its familiar abode, and thus temporarily enlivens the corpse and lifts it from the coffin. In order to break off this posthumous connection of soul with body, finally to remove it from this world, it was essential to cremate the body. Only in the flames of a funeral pyre did it give up everything material which was attracting it down, was it cleansed from the earth's dust and sins committed, did it join the elemental spirits and together with them ascended to the radiant kingdom of the gods.

Among all the Indo-European peoples there existed the deeply rooted conviction that until a burial rite has been performed = unless it is destroyed by fire, the soul will not find peace, but will pine, suffer, and, wandering in this world, take vengeance on his careless relatives and fellow-countrymen with crop failure, famine, and diseases (see p. 249). In our time it is thought that such a suffering fate awaits all who are deprived of Christian burial. By virtue of these beliefs the cremation of vampires at first was not so much a punishment aimed at evil demons as pious concern for the peace of their souls, the cleansing of them with fire, and their settlement in the heavenly abode.

Each ritual element of such a cremation serves as a sign of a celestial tempest during the stormy course of which (in the view of our ancestors) the ghosts of the de-ceased are borne to the other world. The aspen or oaken stake which is beaten into

the breast of a corpse is the symbol of a thunder club. In the burial ritual it corresponds to the hammer of Indra or Thor with which, from ancient times, they sanctified the deceased and the pyre pre-pared for him. Its meaning is also connected with the thorny vine of the blackthorn, hawthorn, or dogrose. The Serbs call the blackthorn hush 'vukodrzhica' (holding a wolf - werewolf). A sharp nail and burial spade are the latest representations of these ancient symbols. They try to produce the fire in which vampires are cremated from wood lit through rubbing, since it was just this fire that was considered equal to the "living" flame of thunder. In other localities they cremate them in a thorn pyre. The ashes remaining after the cremation of the vampire are thrown into water. His corpse itself they finish off with boiled wine or they pour water through his skeleton, which signifies symbolically cleansing the deceased in rainfall, the immersion of his soul in the heavenly stream, the crossing of which gives entrance to the kingdom of the blessed (wine = metaphor of rain; for the mythological significance of the skeleton or sieve see I, 571). In the people's memory there have survived superstitious notions, according to which the impaled and cremated vampire bellows like a wounded animal (-= the roaring of a thunderstorm) and bleeds (- rain). From his body there crawl out vermin rep-tiles (= lightning dragons), and whirlwinds arise around the flaming pyre.

As instigators of crop failures, famine, and epidemics, vampires and witches are identified with gluttonous Death and, on a level with this evil goddess and other demonic beings (giants, dragons, and devils), appear in popular tales eating human flesh. When a person dies, his soul is carried away to the fellowship of netherworld spirits and the cadaver becomes food for worms, decays, and is destroyed. From this grew the conviction that these spirits, in summoning the dead to them (=

taking life from them), fed on their flesh. Manducus the shape-shifter, a monster with a big mouth, J. Grimm derives from 'mander, manducare' - to eat, to chew; 'a masca' (= larva, spectre, shape-shifter, mask), Italian 'maschera' is closely related to the words macher, mascher and masticare (the same meaning as the verb 'mandere'). Witches were frequently given the names 'larve, maske' and, beginning with the Indians, all Indo-European tribes see them as lusting after human flesh. In the Ukraine they are convinced that vampires chase after travelers in the night with the loud cry "Oh, I want meat; oh, I want meat!" According to the testimony of popular legends, sorcerers appear after death during the night, wander through the village, kill and eat living people. In one tale, they tell of a dead man who came to a wedding, killed the bride and groom, and devoured all the foods that were prepared, together with the dishes, spoons and knives. Then he shouted, "I want to cat! I'm hungry!" He was about to throw himself upon a soldier, but he got away from him thanks to an aspen log and the re-sounding cry of a rooster. Above (p. 271-3) was presented an interesting legend about a person seeking immortality. It is known in two variants and the role which is played by Death in one of the variants in the other is given to a witch who devours people and sharpens her terrible teeth on them.

Beth the Slavs and the Germans impute witches with huge teeth. According to popular tales, when a witch or a "bewitched" queen (= she whom an evil spirit has taken possession of) dies, the body of the deceased is enclosed in a coffin, which is sealed with iron hoops. It is carried to the church and someone is made to "read the scriptures" over her. At night exactly at midnight suddenly there arises a violent whirlwind. The iron hoops part with a deafening crack. The coffin lid falls and then the witch or bewitched queen rises from the coffin, flies

through the air, throws herself on the frightened lector and devours him, so that toward morning nothing remains of him but bare bones. The only one who can avoid the danger is he who encloses himself in a circle and holds in front of himself a hammer, the sacred implement of the thunder-god. They further relate that once, in times of old, a despairing atheist died. His body was taken to the church and they ordered the lector to read the psalter over him. He had the sense to take a cock with him. At midnight, when the body rose from its coffin, opened its mouth wide and rushed at its victim, the lector squeezed the rooster and the rooster gave out its usual cry. In that very same moment the corpse collapsed backwards, a torpid and immobile cadaver (Krakow Province).

How deeply entrenched in our ancestors was the superstitious fear of dead bodies is best of all evidenced by the curious letter of Czar Alexis Mixajiovich to the famous Nikon about the passing of Patriarch Iosif. "In the evening," writes the Czar, "I went to the cathedral to bid farewell to the deceased and a priest was saying the psalter over him. He was screaming with all his might and he had opened all the doors. I began to say to him, 'Why are you speaking in such an inappropriate manner?' 'Excuse me, Lord, I was very much afraid. There was a great deal of noise in the prelate's belly. The sun set and suddenly my Lord's (the deceased patriarch) abdomen expanded and at the same time his face began to swell. Then I was seized with fear! I expected him to recover, so I opened the doors. I wanted to flee. 'Forgive me, Holy Prince! I was so frightened by his words that I almost fell off my feet. And lo in front of me, gnawing, he walks by quickly in full life. Since he was alive, a thought came to me from the Devil: Flee! In a moment he will jump and strangle you. But I remained, because I was stricken with fear.'"

Since souls occur as babies (*maljutka*) = elves, *maras*, there arose the belief that vampires and witches steal and eat infants, i.e., according to the original notion: they wrest souls from people and annihilate their life forces. The Classical *striges* and *lamiae* and German *Hexen*, when they appear in houses, steal infants from their cradles, tear them apart and roast them on a fire. At their idolatrous gatherings witches kill children. Having gotten the blood from them, they mix it with flour and ashes. The fat they use for the preparation of magic ointment.

Documents of the XV-XVII centuries have preserved for us testimony of such unfortunate victims of popular superstition, whom they accused of turning into wolves, drinking infants' blood, and eating children. As a consequence of these accusations they convicted them and had them burned. In the words of Baron Hacksthausen in Armenia they tell how a werewolf approached a human dwelling. The windows and doors open by themselves. The werewolf enters into the house, jumps on the children and appeases his hunger with their blood and flesh. In several parts of Russia the peasants are convinced that witches (*veshchica*) steal a child from the womb of a sleeping mother. They take it to the fire on the hearth, roast it and eat it. In exchange for the stolen child they put besom, a charred log, or the heel of a loaf of bread into her womb. This belief is reminiscent of the earlier stories of witches stealing hearts, which they replaced with a log or wisp of straw. For this reason pregnant women, when their husbands are away, never go to sleep without putting on a piece of men's clothing or at least girding themselves with a man's belt. These clothes serve as a sign that they remain under the cover (= protection) of the head of the family and the belt blocks (= binds) the sorceress (*charodejka*) from coming to them. In popular tales witches secretly carry off or lure small children to them. They roast them

in the oven and, filled with this food, roam about recounting, "I'll swing, and I'll roll, after having eaten Johnny's flesh!"

SLAVIC FOLK CULTURE

By Kazimierz Moszynski
(Translation: Jan L. Perkowski)

540. The vampire (upior) occurs in the Slavic (and non-Slavic) belief system with a dual nature: 1. as the soul of a dead persons and 2. as a living corpse, i.e., a corpse (body) enlivened by its own soul (or by an evil spirit). The chief seat of the latter type is found among the Slavs of Bulgaria, where there even exists among other names of the vampire (common in the southwestern part of the country) the term 'plvtnik, plvtenik' formed from plvty) - body. Moreover, found among some Slavs is the expression *o-plvtiti se - to become incarnate (whence Old Polish 'oplcenie, oplecenie'- incarnation). Among the contemporary Bulgarians it has taken on the meaning: to become a vampire (Bulgarian 'oplvtv se').

The most important element which characterizes vampires is the wreaking of their rage upon living beings with death as the final result. The vampire kills in several ways, chiefly however by drinking or sucking blood from its victims heart or veins or by devouring their flesh and choking them to death. More rarely we hear, for example, of him killing by breathing into someone's mouth. Mostly it is people who fall victim to the blood lust of this strange being, although (among some of the Slavs) domestic animals also fall victim. According to beliefs firmly seated in very many of the countries of Slavdom (mainly in the Balkans and in the Ukraine, but also in the west, the extreme northwest not excepted, where, for example, among the Kashubs in general almost the whole complex of superstitions mentioned here still exists) the vampire must first of

all attack his own family and relatives (certain non-Slavic people such as Greeks, Armenians, and others share these beliefs).

As we already know, besides the natural – according to our determinations – causes for diseases, the village people admit others which we would consider supernatural. In one and the same region or village more than once even among people from the same village we find rational and irrational views persisting side by side in perfect harmony. Where education is more widespread the former are, of course, more numerous, and in recent times they have come to dominate village thought more and more. However, in case of some serious illness, they all too frequently revert, even among the educated, to ancient ways. The greatest stimulus for these ancient and frequently totally buried superstitious interpretations have been instances of illness in rapid succession and the deaths of several members of the same family. Quite easily we understand the fright which could, under such conditions, infect the remaining members of the family. It is just this inevitable dread that fostered the belief in vampires, which has smoldered these last centuries and decades as the cause attributed to a series of similar deaths. Relatively recently there occurred among certain Slavic groups court trials which arose from practices ensuing from the beliefs already mentioned. Somewhat earlier there we've noted in central or east-central Europe would-be epidemics of vampirism, obviously going hand-in-hand with epidemics of diseases.

541. When in a given village or household one after another several people fell victim to a disease in a short period of time and when, in conjunction with this, the ancient superstition reared its head, the peasants dug up the body of the person who first began the process of death or the one who for these or other reasons was suspected of a propensity toward vampirism. Upon

removal or the body from the ground they carried out a series of the most senseless (in our eyes) practices serving to prevent the body (and soul!!) from ranging freely in the vicinity. Now and again to insure more certain discovery of the culprit, two or more dead people were exhumed, paying attention to their appearance. A well preserved, unspoiled body, reddish lips, and, especially, blood coming out of the mouth were infallible proof that they had hit upon the right track. This is especially true in the eastern Balkans and in certain other regions of Slavdom where vampirism is still very much alive. The people do not wait until the vampire exhibits his deadly activity, but in good time--knowing the causes of the "incarnation" of the dead--rend harmless those who threaten through their "in-carnation." In addition to this type, according to broadly held views, those deceased whose bodies are stepped over, jumped over, or, lastly, flown over by a living being: human being, animal, or bird are to be suspected (see #220). Other types are those who have fallen victim to a violent death, those who during their lifetime were already branded with the signs of the vampire (like thick eyebrows which meet, double rows of teeth, etc.; see above), reputed sorcerers (czarownik), and the very old or very malicious and the like.

The very numerous means of rendering the dead person harmless when he is judged a potential vampire or when it is already known that he is a vampire, beginning with the most trivial and ending with the cremation of the dead body, were well known to the Slavic peasants. Frequently they applied, in addition to this, two or even more means simultaneously. Thus, the corpse was carried out to a swamp and there abandoned or buried at a crossroads. On-to the grave was piled a heap of stones. The body was turned around face down ("so that it would gnaw into the ground"). Poppy seed was thrown into his coffin and a sickle or scythe was put into it (sometimes on the neck of the deceased). A

pebble or coin was put under his tongue. The fingers of both hands were bound behind him. His heels were maimed or the tendons under the knees were cut (with the obvious goal of keeping the dead person from walking). In addition, the head was cut off and placed on or between the legs (here doubtless lies the source of beliefs about vampires carrying their own heads in their hands). The most common means was, however, piercing the body with thorns or sharpened stakes (in the north hawthorn, in the south most frequently aspen; also in use were maple and linden). The thorns were driven into the flesh under the tongue (surely to keep the vampire from devouring the flesh and sucking the blood). They were also driven under the toenails and into the abdomen near the navel. The aspen or other type of stake was usually driven into the heart and at times, for example, into the behind. Western Ukrainians (in the region of Brest on the Bug River, and in the region of Brody) drove a sharpened aspen stake into the head. Elsewhere this was done with a nail, driving it through the brow into the base of the skull. As a result of archaeological finds under Piotrkow (figure 17), under Wroclaw, etc., it is known that Poles and neighboring Germans also occasionally drove large nails into skulls from the brow or forehead to the base of the brain. The Serbo-Croatians until recently protected themselves from vampires in the same manner, driving wood-in stakes through the body or nails through the bones of the forehead into the head. Also, recently the celebrated H. Obermaier described related findings from Spain (*Festschrift P. IV. Schmidt*, 1928). In connection with this one involuntarily begins to question, whether all fossil skulls, acknowledged by prehistorians as trepanned, are really so, or, in other words, whether there might not be among them some which were at some time pierced with a wooden stake which, of course, disappeared in the ground.



Skull pierced by a spike unearthed near Piotrkow, Poland in 1870. From the collection of the Anthropology Department of the Jagiellonian University. The illustration is taken from the original drawing (1932) by T. Seweryn.

542. Just as the means of safeguarding against the vampire are numerous, likewise, although to a lesser degree, there is an abundance of designations for him. We will not mention all of them, but will give only the most important information. At the outset we will mention that in the western and southwestern Slavic regions the vampire came to be designated by a term which once referred to a witch (compare, among others, the Polish 'strzyga, strzygon, and strzyz'). Further it is necessary to underscore the transfer among a certain portion of the Slavs (chiefly among a part of the Serbo-Croats) of the ancient name of the werewolf to *the* vampire (#445), which the Albanians, Greeks, and others emulated, borrowing the term with this meaning. Finally, worthy of close attention is the complete lack

of a special name for the vampire as well as beliefs about him as a blood-sucking being or in general a murderer of people in considerable areas of Great and Belo-Russia, most especially in Polesie. In Polesie - which is least western and central--the people know only spirit-specters of the dead. From among them particularly malicious or annoying are the spirits of dead sorcerers and witches. This sui generis replacement of vampires by sorcerers, as in the general connection occurring between sorcerers and vampirism (see pg. 656), is very characteristic. It explains, among other things, where Polish and other terms for the vampire like 'strzyga, strzygon (see above) and wieszcz' (literally: sorcerer, soothsayer) have come from, as well as why, conversely, 'upior' (vampire) again means sorcerer.

Still to be discussed is the most important of all names of this mythical creature of such concern to us. This Slavic name has spread throughout all of Europe (and in general today almost throughout the whole world wherever there are I people of European origin). The term is 'wamplr' (the contemporary Polish literary form of this word was borrowed from Russia - 'upior'). Unfortunately the origin of this expression is at the present moment still entirely clouded. Neither the newer imaginative contention of Brückner as found in his *Etymological Dictionary of the Polish Language* nor the old supposition imputing a Turkish origin are at all satisfactory. Equally unsatisfactory is the explanation discussed above in note 4 on page 616, given by me only through duty.

Not pursuing this side of the question any further, let us only determine the range of the aforementioned term. First of all, among the East Slavs the term has been known for a very long time. It appears earliest in the territory of northwest Great Russia. Already in the year 1047 written sources mention the name (of a Novgorodian prince) – 'Upirop Lichyj', recurring again

in Novgorod almost five hundred years later ('Makarenko Upiro', a peasant in the year 1495). Likewise in western Russia we have similar names ('Klimo Upiro', a peasant in the year 1600) as well as place names (like 'Upiry, Upiro' etc.). Surely there existed in Russia a vampire cult (sacrifices were made to them), explicit enough in ancient written testimonies. Today the term 'upior' is almost unknown in Great Russia. Beliefs in a being of the vampire type do not enter in here, whereas, closest to it can be cited only superstitions about the spirit--specters of witches and sorcerers and similar things as in Polesie (see above). More often we hear about certain "vampires" native to Byelo-Russia (Byelorussian 'upar, vupar' and others), although even there, it seems vampires of the classical type are out of the question. On the other hand, they occur among the beliefs of the Ukrainians (under the name 'upyr, vopyr, and others) as well as among the Poles.

543. As for the Polish folk forms of the term 'wampir - upior', in the eastern part of the country we meet forms from the Russians ('lupirz, wypior', and others). However, around Lublin, as we know conclusively, the form 'wapierz' is used. It has its counterpart in two identical names of towns on the right side of the lower Vistula basin: Wapiersk, as well as in the name of a meadow in the region of Poznan: Wapierz. Of no little interest when considering the names of both Wapiersks which we have before us, whether formed from 'wapierz-strzyga' (i.e., vampire) or formed from the expression 'wapierz-strzyga', otherwise called 'upior, - which is of equal interest to us--is, it seems, the fact that in the vicinity of these Wapiersks is found the town of Strzygi. It is also worth recalling the existence of place names like Upiry, Upirow, and others in Russia (see above), as well as the fact that

the basin of the lower Vistula itself, until recent times, has been a well-known center of vampirism.

Puzzling at present are the Kashubian variants of the term under consideration: 'wupi, lupi, lupi (genitive 'wupjego' etc.), lap, or nielop'. The Czechs have the form 'upir', but to what degree it is known by the common people I cannot say. Among the Balkan Slavs the chief and original center of further spread of the term, closely corresponding to the purely Russian 'upir' and the Polish 'wampirz', is in Macedonia and southwestern Bulgaria (vampir, vampir, and others). It appears that it was from Macedonia that the term 'vampir' reached the Serbo-Croats ('vampir'), among whom, moreover, it might not be universally known (I am not certain whether it is known by the Croatian peasantry).

If scholars ever return to the interpretation of the Old Slavic term *opiro or *opirv as a borrowing from the Turkic languages or from the East in general, then it would be possible--on the grounds of the possibility of the transfer of certain specific superstitions from the Far East to Europe by nomads--to take seriously the observation advanced by J. P. MacCulloch, namely that Slavic beliefs about vampires have "interesting correspondences" in the beliefs of the Chinese.

VAMPIRES, DWARVES, AND WITCHES AMONG THE ONTARIO KASHUBS

By Jan L. Perkowski

CHAPTER I

Introduction

We face much in the world which we do not understand and cannot control. Our tools and weapons for confrontation are those given to us by our own people, our folk. Some call this patrimony the collective consciousness of a folk, others the "old" religion.

In many cultures the old religion is secret and submerged, because priests of the "new" religion, the formal religion of the established church, abhor its presence as a vestige of the primitive past. Nevertheless the old religion persists. Actually it is strongest among the more pious adherents of the new religion. This is not at all surprising. Those who seek comfort and power in belief are often strengthened by the act of belief itself. The exact substance of the belief is not always significant. Doubts in the efficacy of the new religion occasionally arise. Questions remain unanswered. It is then that recourse is taken to the old religion.

The old religion serves as a ready storehouse of knowledge treating undesirable, inexplicable phenomena. Its age engenders reverence and respect. Newer discoveries and solutions are felt to be less efficacious, especially in times of stress. The old religion remains a dormant legacy, which, when evoked, is capable of generating a dynamic force. This

dynamism can function to produce anxiety or to relieve it, to hex as well as cure. It can be evoked to serve evil ends.

A recent increase in the use of hallucinatory drugs has brought about renewed interest in the shadows of the mind. Witches' covens have been formed, astrologers are once again hawking auguries from the skies, and even a Satanic church has been formally and legally established. Has the old religion emerged to challenge the formal religions openly or are the neo-Satanists merely exhibitionists flaunting the mores of the new religions? The latter is doubtless more likely.

There exist societies which have not been proselytized by any of the new religions. For them the old religion reigns supreme. However, in most western societies the new religions have almost completely supplanted the old religion. Only extinct remnants exist in fairy tales, proverbs, and other forms of oral literature. Occasionally ethnic pockets are found in which the old religion is preserved. The continuity of tradition within the given folk group has not been broken. Elements of the old religion function as a complement to the new religion. Such is the case with the Kashubs of Ontario.

The Ontario Kashubs are not a "simple," primitive, or retarded people. On the one hand, they are full fledged members of the Canadian social and cultural context; on the other, they are carriers of Kashubian culture in all its psychological, sociological, and anthropological complexity. They are both bicultural and bilingual. In relating non-Kashubian Canadians the Ontario Kashubs use English and function within the general Canadian cultural context. In their relations to other Ontario Kashubs they speak either English or Kashubian and function anywhere on the cultural spectrum spanning the poles of the two cultures.

Demonology is one of the most productive aspects of Kashubian folklore in Canada. It is found in the oral traditions of the Kashubs and is not to be confused with similar elements in the Canadian literary tradition. The daemons ("supernatural beings of Greek mythology intermediate between Gods and men) are elements of the old religion and, as such, share in the dynamism of the old religion. Absorption of elements of the old religion into the written literary tradition divorces them from their dynamism. This dynamism can only be generated by a given folk in its own oral tradition. There is no universality of the old religion. Its dynamism is culturally tied. Herein lies the fallacy of the neo-Satanists. They either draw freely from literary sources or eclectically from several different oral traditions. They are not mindful of the fact that dynamism of the old religion is contingent upon the cultural programming of the members of a given folk. The participants in a folk ritual affect one another, but do not alter the rest of the universe. One folk's mana is another folk's taboo.

In being bilingual, the Kashubs are fully aware of the literary characterizations of the beings in their demonology. Very rarely, if ever, do they confuse the two. *Opji* or *vješči* 'vampire' are evil beings with whom one must contend in a specified manner, while Bram Stoker's literary vampire, Count Dracula, is merely a character in fiction, a creature invented for entertainment. There is, however, the constant hazard that the researcher might superimpose concepts from literary sources in his choice of English translations for Kashubian terms. It is for this reason that complete Kashubian texts for all data cited in English are included in the appendix.

As important as texts in the original language may be, they do not present the whole picture. There is one vital aspect of the data which cannot be included here: the complete folklore

performance. The total folklore event is composed of the folklore elements in their original language, the context of the performance, and the cultural programming of the participants. Intensive study and observation frequently enable the researcher, as an outsider, to relate to the context and to acquire some feeling of the cultural programming. Only then can an in depth analysis of the data be presented.

This analysis is not primarily concerned with the ultimate origins of Kashubian demonology. All of the lore found in Canada was imported from Europe. This study focuses on function rather than origins. The questions to be answered are: what is the extent of Kashubian demonology in Canada, how has it been changed there, and what is its function. Real function is to be differentiated from assumed function.

The vampire (Kashubian: *opji* or *vješčī*) is well represented. Practically every informant has something to say about this daemon. Pieced together, their testimonies attest to the fact that the vampire exists among the Canadian Kashubs much in the same way as it existed among their ancestors in Europe many years ago.

Dr. Lorentz described the European vampire as follows: "The vampire is called *vjeszczi* or *wupji* by the Cassubians; in Southern Cassubia the term *njelop* also occurs. The man who becomes a vampire after his death was destined to it from his birth; if destined to become a *vjeszczi*, he wears a little cap on his head at his birth; the future *wupji* is born with two teeth. The latter is the more dangerous of the two, since his becoming a *wupji* cannot be prevented before the death of the man; but if one takes the little cap from off the head of the future *vjeszczi*,

dries it, grinds it to dust when the child is seven years old, and gives it to the child with its drink, all danger is averted. During life, neither the future *vjeszczi* nor the *wupji* are distinguished by any special peculiarity. According to some, they look and live like other men. Other accounts, however, have it that they are of a restless, excitable nature and have a bloated, blood-red *face* - '*ezervjoni jak vjeszczi*' (as red as a vampire) is a Cassubian saying--refuse to take the Eucharist in the hour of their death and reject the consolation of the priest. But after death the vampire can always be recognized, whether *vjeszczi* or *wupji* he becomes cold slowly, retains the red color of face and lips, his limbs do not stiffen, spots of blood often appear on his face and under his finger-nails.

"The vampire does not suffer real death. At midnight he awakens and first eats his own dress and flesh, and then leaves the tomb and goes to visit his kinsfolk, first the near relations and then the more distant ones, and sucks the blood from their bodies, so that they die. If all his blood-relations have died, he rings the church bell, and, as far as the sound reaches, all who hear it must die. He sometimes begins his ghastly doings as soon as the dead body has passed the threshold, in other cases, again, days and weeks intervene. On opening the tomb of a vampire, he is found sitting up in his coffin with open eyes, he moves his head and sometimes stammers a few unintelligible words. He has eaten his clothes and shirt down to the waist.

"In order to be protected against the doings of the vampire, care has to be taken in the first place that the dying person receives the Eucharist. If a little earth from under the threshold is put in his coffin, he cannot return to the house. Further, the sign of the cross is made on his mouth, and the crucifix from a rosary or a coin is placed under his tongue for him to suck. A brick is put under his chin, so that he may break

his teeth on it. Or a net is put into the coffin, all the knots of which the vampire must undo before he can leave his tomb, and this lasts many years, for, according to some, he can undo only one knot a year. Or a little bag full of sea-sand or poppy-seed is placed in his coffin, or the way to the grave is strewn with sea-sand or poppy-seed; the vampire must then count all the grains before he is able to get out and return to the house, and this likewise lasts a very long time, for, according to some authorities, he counts but one grain a year. He is also laid in the coffin face downwards, so that he may not find the way to the upper world, but descend deeper and deeper into the earth.

"If, however, all precautions have been neglected, there remains only one remedy: one must open the tomb of the vampire at midnight, and drive a long nail into forehead, or, better still, cut off his head with a sharp spade and put it between his feet. Then a stream of dark blood will flow from the wound, some of which should be caught and given to the sick kinsman with his drink; he will then recover.

"The belief in vampires is still alive among the Cassubians. As late as the first decade of the present century, a tomb was opened near Puck, and the body desecrated by cutting off the head. Several attempts were made about the same time in the district of Kartuzy, but ineffectually."

Few of the informants distinguished between two types of vampires. In most instances the terms *wupji* and *vješči* are synonymous. The one occurrence of *jeci* (4a) among the texts cited below is most probably from *jiza*, *jean*, an old term for witch.

(13) b. One they called a vampire (*wupji*) and another a vampire (*vješči*), but I don't know the difference. Some were born so that they had teeth right away and some were born so that they had that blotch in the mouth. But I

don't know which were the vampire (vješči) and which were the vampire (wupji), you know. They said that you had to take precautions with them at death. When they died, it seems to me, they poured sand from the grave into the coffin and they hid poplar pieces from the doctor, having placed it under the sheet. If he came to in the grave, he would carry off his relatives.

(7) n. Vampires (vješči) - it was those people who, when they were born, some had a tooth. I don't know if they were *vješči* or *upi*. Some said that when a person as very red all of a sudden, he was a vampire (wupji). They said that when he died he then took his relatives with him. They died suddenly when he rang the bell. This I remember: two crosses of poplar, poplar crosses which they put into the coffin. I saw how they made them.

(12) b. It was the kind of person who was born with teeth. Then they would say that he was a vampire (vješči). Yeh, but then 'before they buried him they had to take good caution. To take precautions with him, when they had the chance, they cremated him or put something under the tongue or under... So they were able to recognize such people. Here in the vicinity there were certainly a lot of them, but I. don't re-member any more.

(2) b. Some said that when a child was born and he had on his head that kind of cap, he was a vampire (vješči).

(8) f. A vampire (opji) is born. The sign of one type of vampire (opji) is a tooth and of another (vješči) a membrane cap. It happened after I married him. There a

vampire (vješči) was born to some people. The child was fine, baptized. Everything was good and he died. I was there. It was forty years ago. And my neighbor was there. They said that I was to sew a garment for the child and I took it and was sewing the garment, but I said to Mrs. Martin Etmanski, "Come here. The child is alive. The child is coming to life, but the mother dying." And then Mrs. Etmanski said, "Yes, but I will put it straight." She took a needle. From the ring finger, but I can't say whether it was two drops or three, she drew blood. The blood was alive and she administered it. When she gave it from the girl to the mother, the mother got better and began to sit up. The child grew cold and they buried it. If it had been laid out from burial, she would have been taken dying to the grave.

(4)a. Vampire (jeci) - He died. He was buried. He was ringing the bell, as far as you could hear the bell, you know. Out in the country or any place, whoever heard the bell, he died. The, used to put that, you know, what they saw to him with. When they done that, then they couldn't do it.

Although the two types of vampires are no longer distinguished by name, the birth of a vampire is still marked by the presence of teeth or of a membrane cap (13 b, 7 n, 12 b, 2 h, and 8 f above). The custom of burning the membrane to avert danger is also practiced. According to informant (12);

(12) c. Mother said that I had that cap on the head and that it was burned. Such a person is supposed to be lucky, but T don't know.

Informant (12) does not recall having ingested the ashes when she was seven, but this is some-thing her mother would hardly announce to her. The ashes were probably hidden in a favorite food.

Beyond infancy vampires are indistinguishable from other people despite survival of the expression 'red as a vampire' (7n above). The seemingly contradictory description of a vampire (given below) is actually a step toward generalizing the concept to include all malformed infants.

(1) a. Vampire (wupji) - it was not able to speak the way we spoke. They did not have the kind of brains we have. They were just like a lower form of person. And some were born like wild animals. I remember that a local girl had in our town a child just like a wild animal.

The critical period in the life cycle of a vampire is its burial. It does not undergo death in the real sense:

(14) c. A person was a vampire (vješči). That he was living, sort of - didn't die. His flesh didn't become rigid.

To insure true death and thereby render the vampire harm-less, certain precautions must be taken. Small crosses made of poplar are placed in the coffin. On occasion one is placed under the tongue or under the chin. Sand is also poured into the coffin.

There are also instances of placing copper coins over the eyes and one half of a five-cent piece under the tongue (13b, 7n, 12b above and 3a, 7a, 7b, 8h, and 14a below).

(3) a. A child died and it did not have a tooth. They thought that it was perhaps a vampire (vješči) or something like that. They saw to it, people said, they split a five-cent piece in half and put it under the tongue.

He made that kind of cross. They put it, it seems to me, under the chin.

A vampire (vješči) when he died - but this surely did not happen. I did not believe it, but many did believe in things like that - that he rung a bell and then as far as the bell was heard the people died. Against that they made those little crosses, so that he could not do that. Our elders told it that way.

(8) h. They saw to him at death so that he would not take anyone with him. Some sand was put in and those little crosses.

(14) a. Sometimes they used to close their eyes with coppers, you know.

If these precautions are not taken, the vampire will quit his grave to ring the church bell. His relatives, upon hearing the bell, die (4 a, 7 b, 7 n, and 13 b above). Others died as well:

(8)u. Mrs. Kilby said that the grandfather was a vampire (vješči or opi). He wasn't properly seen to. Fourteen

people, counting my son, died. One a year. They just died suddenly.

There does not appear to be a clear understanding among most of the informants concerning the means by which the vampire kills. Informant (8), however, described the *classic means - blood sucking*:

(8) 1. When we were there on that farm something came to my daughter. Something came in the night and drew blood from her arm. It was a vampire (vješči or wopi). It came to my daughter at ' night and took marrow. There was a sign. A ring was visible. She was weak and had all her blood drawn out. It healed later. What they did is forgotten. Mind you, he came at night, when she was sleeping. It was a vampire (vješči or opi) that came. Have you ever heard of such a thing? We didn't tell anyone anything. We didn't do anything. She wasn't sick at all. She was kind of weak for awhile, you know. She was about sixteen, fifteen years. We kept it a secret. We never told anybody.

This bit of family history was divulged with a great deal of reticence on the part of the informant. For her, the incident is something to be ashamed of and to hide. Being knowledgeable in vampire lore, she also cites a cure for the victim in which blood from the vampire is given to the victim in drink (8f above).

If proper precautions were not taken at burial and the vampire succeeded in claiming its victims, there was one last recourse - to decapitate him:

(8) g. There was a lot of that at Wilno in the graves. They opened graves. They cut the heads off. When they die and were born vampires (opji, vešči) and are not seen to, then they have to dig up the graves. First he carries off his relatives and then as far as the bell rings. it happened at Wilno. They have dug up many, but it was not told, revealed. They had to dig it up and. cut off the head while he sat in the coffin.

The Kashubian vampire has changed little in its transition from Europe to Canada. The only innovation of note is the use of poplar crosses during burial instead of a rosary crucifix. All else has been retained. Although vampires appear now and again, they do not play a major role in the lives of the Canadian Kashubs. The increasing availability of hospitals for ! births and mortuaries for burials is hinders the detection of vampires. When the close personal link between a community and the birth and death of each individual is broken, much of the dynamism of the vampire daemon is sapped away. He cannot easily be detected at birth, nor can he be detected or seen to at death. Deaths, which would have been attributed to him in earlier times, are now attributed to other causes.

The succuba (mwere) is kin to the vampire. It is a night spirit which suffocates its sleeping victims. The intended victim always seems to awaken in time - occasionally soon enough to grasp at the succuba, which then turns into a concrete object, such as an apple or a ball of wool. The succuba is the wandering soul of a sleeping girl, usually baptized. Its visit can be avoided

by blocking the keyhole in the bedroom door, by pointing one's shoes away from the bed, or swearing at it.'

The Canadian succuba does not differ appreciably from its European ancestor:

(6) a. The succuba chokes. They said that it was a child who was not baptized properly. This person walks at night and chokes others.

(15) a. They said that when people went to sleep it choked them.

(8) k. They said, those old people, that a succuba could be a person who is not properly baptized. If you swear at it or point your shoes away from the bed, they never come back.

(5) c. Succuba - They are unbaptized children who died before they were baptized. They come to a person and they choke a person in the night. My brother caught one. When he caught it his hand was full of hair and he squeezed and exorcized it so that they would never bother him again. My sister told me that when you go to sleep put your shoes under the bed facing out. Then she will no longer bother you. And I did it and the succuba did not choke me anymore.

(1) c. They said that during sleep, when a person is sleeping deeply... our father did not believe this,.. he said there were no succubae, but he said that a person with difficulty sleeps as if dead and with difficulty awakens

and surely he is dreaming. He thinks that a succuba is choking him. Some people believe in it very much.

(7) g. A succuba is that which chokes people. She could crawl through a keyhole. Someone said that, while a succuba was choking and then they grabbed, sometimes it was like a ball of wool and then it disappeared.

(8) j. My brother Frank also caught one. A succuba, nightmare, also choked him. He had to sit up and not go to sleep on the pillow, so that it would come to him. He said that a man all matted with hair came to him, and he caught it.

(14) f. That succuba had to be a person. It would come and choke you at night. Sometimes it was a neighbor.

(6) b. It was an apple and he bit the apple and on the next day his neighbor, whether it was a girl or a boy or a woman or a man I do not know how, but I know that the old folks said that the man bit a whole piece out of his thigh.

Succubae are known to attack horses as well as men. They cause the horses to sweat and occasionally the perspiration materializes into an object. Informant (3) witnessed the materialization of a pipe. The following is a similar account.

(3) b. I heard that a succuba is sweat from a horse. One man went with the horse with his hand, you know. He went to his horse and it sweated an apple. He bit the apple. The next day the man had his face bitten.

The succuba has been likened to a personified nightmare. The following account hints at a possible erotic dimension:

(8) i. The succuba. I don't know what it is. It comes like a love. It creeps up on me. It came here, but no longer. I swore to myself and in different ways. It never bothered me after that.

The following account is not drawn from personal experience. It undoubtedly is a retold tale.

(6) c. Three girls were working for a woman. It was early, time for them to get up for work. The girls had not gotten up. So the women went to awaken them, but they were no longer sleeping. They were talking to one another. One was all wet. One was covered with ashes, and one was covered with thorns. They said that one choked water, one choked fire, and a third choked thorns.

This colorful account of the succuba riding to its victim on a spinning wheel is reminiscent of similar European traditions:

(13) a. They said 'succuba' - that is nightmare. The succuba rides on one wheel. It chokes a person. After he has fallen asleep it so chokes him that he cannot cry out or catch his breath. There was a neighbor (female) who burned a lamp all night. She had a light, because when she put out the light the succuba choked her. Then something happened. Some-one was returning from the inn. He was good and drunk. The moon shone very beautifully. He was walking there by those people, whom

the succuba was choking, who had that light. So he was going past those people, you know, but it was late in the evening may-be ten or eleven o'clock. Then, you know, he said that he was looking and, hell, the succuba was riding, pyti, fyti, fyti, fyti. But he said, "When she rode up to me I said, "What the devil do you want, succuba?" But he said, when she knocked into his legs in that coach, he fell on his head. He said he was on all fours.

The succuba remains a vital force among the Canadian Kashubs. At one time or other, practically every informant has suffered from its onslaughts. In form and habit it has differed little since its introduction from Europe.

Taking man as the measure of all things, how then does he marshall his pantheon of daemons to cope with adversity? What are the assumed or overt functions of the Kashubian daemons? How do they differ from actual or underlying functions? These are the questions which remain.

The Canadian Kashubs believe that the vampire functions as an agent of death. Marked at birth either by teeth or by a membrane cap, the vampire does not suffer a normal death, but rises after burial and proceeds to cause the death of others. The underlying function of this daemon is an anthropomorphism of the subconscious fear of death. The vampire provides a means of controlling death, but only in a limited way. If a vampire is properly seen to at burial, it dies, but its relatives do not. On the other hand, if it is not properly seen to, it does not die, but its relatives do. Thus the victory over death is Pyrrhic.

The succuba functions as an agent which causes an abrupt transition from troubled sleep to consciousness. During consciousness it takes the form of an apple, a ball of wool, or a pipe. The underlying function is a materialization of

subconscious anxiety. The succuba offers a means of grappling with and removing unnamed anxiety. The precautions of wax in the keyhole and shoes pointed outward provide security and therefore forestall anxiety, while swearing or seizing the materialized succuba brings about complete suppression of the subconscious anxiety.

THE VAMPIRE

By Professor T. P. Vukanović

List of Abbreviations

[In his article in order to save space, the following Abbreviations are used for certain proper names of frequent occurrence:- Gs. = Gypsies; K. = Kosovo; M. = Metohija; KM. = Kosovo-Metohija; Mosl. = Moslem; NS. = Novopazarski Sandžak; Orth. = Orthodox; SR. = Stari Ras.]

I. INTRODUCTION

The belief in Vampires is one of the most interesting phenomena in the religion of the Balkan peoples. A scientific solution of this phenomenon would greatly elucidate the ancient pagan religion of the Balkan peoples, the old Slavs, and of Slavonic tribes in general.

But the solving of that phenomenon, which puzzled Europe as far back as the eighteenth century, and produced in the scientific literature of that date much discussion on the subject, cannot be achieved with any precision without a systematic investigation into the question of the belief in vampires among the Balkan Peninsular Gypsies, who settled among the Balkan peoples in mediaeval times and (besides the well-known cattle-breeders, the Vlachs) constituted one of the chief of the nomadic races in this region. As is already known historically, there are records of the Gypsies being in Crete as early as 1322, and in the annals of the Ragusa archives they are mentioned in the years 1422-3. This great migratory

tendency of the Gypsies allowed them to pick up various customs and beliefs from the Balkan peoples, and among these the belief in vampires stands out as one of the notable components of their racial creed. Furthermore this incessant wandering from place to place diffused the different types of belief in vampires among the Balkan peoples. On the other hand the temporary, but often lengthy, sojourns of the GS. in these regions, from as far back as the feudal Middle Ages when they were noted as craftsmen, led to the preservation of many elements of their ancient religion brought from their Indian motherland. They also acquired other religious customs from certain tribes and nationalities in different parts of Europe and Asia, through which they traveled on their migration route to the Balkan Peninsula; and lastly in this, their new homeland, under new geographical and ethnic surroundings governed by various historical and economic conditions, they absorbed new beliefs about vampires.

The phenomenon of the vampire in the customs and beliefs of the Gypsies in the Province of Kosovo-Metohija (a self-governing province in the People's Republic of Serbia, her southern part bounded by Macedonia, Albania and Montenegro); in Stari, the old Ras (on the north of the Province of Kosovo and Metohija, ethnical and state centre of the mediaeval Serbs); and in Novopazarski Sandžak (spreading as a regional whole to the northwest of Stari Ras constituting the western parts of the P.R. of Serbia), was my object of research from time to time during the years 1933-1940 in the Province of KM., both among the town and village Gs. I also investigated this subject between 1947 and 1948 in Metohija, in the region of Lugovi, Kosovo and Novopazarski Sandžak, where the Gypsies live mainly as permanent settlers and less as travelling craftsmen, occupying themselves with farming and cattle-breeding or with various

trades such as horse-selling, or as manual workers, among whom are especially to be noted the 'Argats' or diggers of cornfields and gardens and harvesters of grain and corn crops. But the chief populace of these regions are Serbs and Albanians, with a few ethnically indeterminate Moslems in NS. Till the beginning of the Second World War there were also to be found scattered in the towns of these parts, a few Turks (who still live there and in the villages to the present day), Jews, Armenians and Tsintsars. By faith the Gypsies in these regions are today Orthodox and Moslem, the majority professing the latter religion. Their mother-tongue is mainly Romanian.

In the Province of KM, there are many interesting ethnic phenomena concerning the Gs., viz; there are Orth. Gs. living in towns and villages, such as Priština, Vučitrn, Kosovska Mitrovica, Prizren, etc., who have acquired many Serbian racial qualities--even the Serbian language--and so during the long process of ethnical progress have been absorbed into the Serbian race, and forgotten their own mother-tongue. There, as permanent settlers, they devote themselves to farming and cattle-breeding and various other trades, as well as to the civil service, achieving even the rank of Orth. priests, officers and other positions of importance. Likewise, in the villages there are Mosl. Gs. who, in the course of time, have acquired many Albanian racial characteristics, together with the Albanian language, abandoning their own Romanian and embodying themselves entirely in the Albanian patriarchal system of tribal organization (with the Albanian 'Fis' at its head), being eventually absorbed into this race by the long process of symbiosis. These Gs. similarly took up work in the class of civil servants, in which some of them attained the rank of Mosl. priests. In the towns of these districts (except SR.) can also be found, here and there, Mosl. Gs. impregnated with many Turkish characteristics, who

have adopted this language and abandoned their own. I must mention, how-ever, that most of these rural Gs., both Orth. and Mosl., despite their considerable ethnic amalgamation with Serbs or Albanians, still live their own life as a unique race, since other ethnic groups do not intermarry with them; and very rarely do they secure a non-Gypsy girl for a wife unless they kidnap her or get her by cheating. The realization how very different and unique this race is in these regions, provides clear evidence of the survival of the ancient law of blood revenge in old traditional Balkan customary rights, whereby (according to the unwritten Law of Leka Dukadjin) one half of the blood is paid in requital for the slaughter of a Gypsy, while in all other groups in these provinces the whole blood is paid for the murdered person.

In the above-mentioned districts, Gs. now live as permanent settlers mainly in one place, their settlement being dependent partly on economic conditions. But there are al-so some scattered nomad Gypsy tribes who, periodically, wander from place to place and sojourn there for a year or two, or even longer, according to the existing living conditions, but afterwards again change the place of their habitation and, in their search for better conditions, move to other settlements or further parts of the Balkan Peninsula. All permanently settled (sedentary) Gs. in the villages are known among the people by the name of 'Madjupi,' while the nomads Gs. who pass through these districts are called 'Gabelji.' The Gabelji find homes for themselves usually by leasing some old deserted house from the settled Serbs or Albanians, or (with the permission of the villagers) build some kind of hut or mud cabin on the village common land and live there temporarily with their families. In addition, there often arrive in these rural districts nomad Gs. from other parts of the Balkans or other countries, who stay there for some time in the spring, summer or autumn, pitching their tents on the village

common or on somebody's private land, but changing their camps pretty frequently. These folk engage in different occupations, especially forging, fortune telling, the practice of magic, begging and sometimes even steal-in;. One of these wandering Gypsy bands I met in the district of Drenica (Kn.) in the autumn of 1939 on the village common of Poljanac, but they were interned by the vi lagers for steal'ng corn from the fields; and at the en' of the summer of 1947 between Novi Pazar and the village of Trnava, I came across another similar group dwell-in;, in nine tents, who pursued the trades of forging and tinning.

II. HISTORY AND ORIGIN OF THE BELIEF IN VAMPIRES AMONG THE BALKAN PEOPLES

To get a more distinct and clear picture of the customs and beliefs in vampires among the Gs. in KM., SR. and NS it is necessary here to survey concisely the history and origin of similar beliefs among the Balkan peoples.

Thus, Herodotus in his account of Skitia (IV, 105), speaking of the Neurs, states that among the old Slavs once every year everybody turns himself into a wolf and afterwards returns to his former state.' From this originated the strange name of 'werewolf' (vukodlak- 'a person with wolf's hair'). By the Hellenes this being is called *λυκανθρωπος*, by the Romans *versipellis*, and by the Germans, *Werwolf*. Nowadays among the Balkan Slavs this transformation. into a 'werewolf' is almost identical with the phenomenon of the vampire, a substitution due to the belief (as in old German legends) that the dead take the shape of a wolf. This arose from a general conviction of the people that the soul often appears in the shape of a butterfly (in Greek ψυχή, which means both 'soul' and 'butterfly'). A werewolf

is really a vampire, that is 'a man into whom after death... caters some kind of devilish spirit: he be-comes a vampire himself.' Without giving their reasons this is refuted by F. Krauss and E. Schneeweiss (*Grundriss des Volksglaubens und Volksbrauchs der Serbokroaten*, Celje, 1935i p. 19). The vampire from Temesa. of whom Pausanias speaks (6,7,11), takes the shape of a wolf: in the mad wolf that appeared in the enclosure of Pelops was probably the soul of his brother whom he had killed. The vampire, the deed body that arose from the grave, or, in a later development, the soul of the dead incarnated once more, was not without good reason given the name of werewolf. Among the Balkan Slavs in Montenegro, Herzegovina, and the Montenegrin Coast the vampire is called a wolf. By the tribe of the Kuči in Montenegro it is believed that every vampire must for some time turn itself into a wolf. Here we have undoubtedly a very ancient belief, as it is also known among the Germanic peoples. As for the processions of 'wolf-men' organized on various occasions among the Balkan Slavs (at the White Carnival, Christmas, weddings aid the like), whose participants are often disguised as, or called wolves, it has already been pointed out in a scientific work that they are, in fact, processions of late ancestors.

To show how widely spread was the belief in vampires among the people in the mediaeval states of the Southern Slavs, the best evidence is offered by the fact that this phenomenon entered into the famous law of the Serbian Emperor Stefan Dušan (first half of the fourteenth century), viz. Article 20, containing the following regulation concerning vampires: 'I ljudje koje se vlhovstvom uzimlju iz grobov, tere ih sažižu, selo koje to-zi učini, da plati vraždu; ako li bude pop na to-zi došal, da mu se uzme popvtvo' ('When it happens that, by magic means, people are taken out of their graves and cremated, the village where that was done must pay a fine, and the priest who came to

the cremation must be deprived of his vocation'). The learned S. Novaković, the distinguished and scientific historian of customs, speaking about this phenomenon and commenting on this article, writes: 'This bad custom has outlived the Law and can only be exterminated by wider education, the sole remedy for such evils.'

The following incident concerning vampires among the Serbs in the eighteenth century dates from the year 1731, the time of the Austro-Turkish wars, and occurred in the village of Medvedja, near Svetozarevo (formerly Jagodina) in Serbia. It is quoted from Ranft's little book: 'In the year 1731 vampires disturbed the village of Medvedja. The High Command from Belgrade immediately sent a commission of German officers and others to the spot. They excavated the whole cemetery and found that there were really vampires there, and all those dead found to be vampires were decapitated by the Gypsies, their bodies cremated and the ashes thrown into the river Morava.' From this short yet very interesting account it is evident that the Gs. had been used as experts in the destruction of vampires.

Later on Joakim Vujić, a Serbian man of letters, in his book *Traveling through Serbia* (1827) narrates how a vampire had been surrounded in a certain village near Novi Pazar. The priest Stavra took a sharp hawthorn stick and wrenched open the creature's firmly clenched teeth, then took a twig from this sacred tree, thrust it between the vampire's jaws and over it poured three drops of holy water into its mouth. The old man Petko took the same haw-thorn stick and then struck the vampire once on the chest. Then blood poured out of its mouth, and so the job was finished.

The investigator of national life among the Serbs, Milan Dj. Milićević, also noted an interesting instance of the destruction of a vampire. He writes: 'Mr. Milija Bugarin relates how once in his childhood a rumor was spread of a dead man

becoming a vampire. Instantly a priest was summoned, a sharp hawthorn stake prepared, and the excavation of the grave begun. The priest, reading from the Book of Thunder said: "Come out, O cursed soul, come out. I curse you three hundred and seventy times; go, O cursed demon, to the abyss." The grave was dug up, fire set round it, and then the swollen body of the de-ceased transpierced with sharp stakes, while others waved boughs above the fire to prevent the devil, who had en-closed himself in the corpse, from flying out and escaping. When all this was completed, the grave was covered with earth, and the vampire was no more--so they said.' Lastly under the name of vampire (lampir, lampijer, vukodlak, kudlak, tenjac, grobnik, gromlik, ljugat, ljung) the Balkan peoples conceive a dead person into whom enters an evil spirit during the course of forty days after death, so that he, or she, deserts the grave at night, strangles people and cattle and sucks their blood; and, in fact, turns into a vampire.

A more detailed 'comparative' discussion of this subject from the Balkan Slavs' point of view would lie out-side the scope of this paper.

III. BELIEFS AND CUSTOMS REGARDING THE VAMPIRE AMONG THE GYPSIES IN THE PROVINCE OF KOSOVO-METOHIIJA, STARI RAS AND NOVO-PAZARSKI SANDŽAK

I now come to the results of my own research about the vampire in the customs and beliefs of the Gypsies in these regions, which, in order to give a clearer picture, I have classified in specific sections--wherever it was at all possible to divide one phenomenon from the other and not lose by this subdivision the value of the whole, as the details are often so closely interrelated

that one affects the other. So there must inevitably be some overlapping in my arrangement of this material.

First I must point out that the belief in vampires among these Gs. is both varied and general and has been preserved with a rare freshness up to the present day. There are many and diverse elements in this belief, magico-religious and economic, the latter being apparent only when a vampire is destroyed by a magician. So far as I could observe during my investigation among the Gs., they believe that both animals and people can become vampires, as well as some plants and such parts of the human body as an eye, or even certain agricultural tools. Although the extent of the vampire's power is variable, in the creed of the Gs., and also of other races in the Balkans, it is considered as the supreme occult evil.

Section 1. Actions and Objects which Prevent a Dead Person from becoming a Vampire

Among the Gs. in KM. there are a few interesting protective acts and objects which serve to prevent the dead person from becoming a vampire. They believe that, in addition to magical and religious practices, an important influence is exerted by certain objects whose functions are of a fetish character. Thus in the village of Lešani in Podrima (M.), when one. of the Masi. Gs. dies a piece of iron is put by his head to prevent his turning into a vampire. In Novi Pazar (in NS.) after the death of a Mosl. Gs., and while the corpse is still in the house, all the mirrors within that house must be covered so that the dead man may not see himself, as if he did so his people believe he would turn into a vampire. Among the Orth. Gs. in SR. and NS. after someone's death the mourning relatives pour some wine into a glass (or, if there is no wine, a little brandy), put bread and salt into another

glass, and into a third pour some water; then all three are placed in a baking-tin with a few grains of wheat and left during the first night after the burial to rest on the spot where the deceased was lying ill and died. Some Gs. in these parts only pour wine into a glass and leave it in the place where the deceased spent the night. If the glasses are emptied a little, the deceased won't become a vampire; if not, it is considered that he will. This is repeated for three nights running. Similarly, among the Orth. Gs. in Toplica, Dobrič and Kosanica (Serbia), a wax candle is lighted as well and left during the whole night. The next day the dead man's fate is read by what is left on the tin. If he had not satisfied a desire for- something during his lifetime, he would come on the first night and take some of the food. He is then considered to have become a vampire, which is net good for his relatives. This wine, water, brandy, [read, salt and wheat are brought outside the next day and poured over the grave, as it is supposed to be bad for the house to leave them within.

The Orth. Gs. in NS. put a sprig of hawthorn into the stocking of the deceased to prevent his becoming a vampire. If some creature should leap over the dead body before the burial, then a hawthorn spike is thrust into his leg for the same purpose.

Among the Orth. Gs. in the village of Lauša in Drenica (KM.) after the coffin is prepared, but before the corpse is laid in it, a file, a small saw or a small axe are put into it, but taken out again when the body is placed there. It is considered that, even if a live creature did jump over the coffin, this precaution would prevent his turning into a vampire. The same purpose would be achieved if a nail were thrust into the spot where the sick man had lain during his illness and died, and this nail would then stay there for good. The Mosl. Gs. in Prirzenski Podgor and Podrima (KM.) also thrust a nail into the earth beneath the death-place,

and watch the coffin to prevent anything from jumping over it; but they do not put any talismanic objects or fetishes inside it.

When someone in the family of the Mosl. Gs. in the region Lugovi and the small town of Uroševac (K. Polje) dies, they prick him with a needle and leave it there to prevent his rising from the dead as a vampire.

Among the Gs. in this whole region it is believed that the deceased will become a vampire if some creature jumps over him, especially a cat, a hen, or a dog. There-fore the body is carefully watched and even a shadow is not allowed to pass over it during day or night. So in NS. the Mosl. Gs. shut up such domestic animals immediately after a one in the family has died.

Section 2. The Source, Kinds and Appearance of Vampires of Human Origin

In the racial belief of the Gs. in KM., SR. and NS. there are several views about the origin, kinds and appearances of vampires or ljugats (from Albanian lugat). The most widespread belief is that a vampire arises from a dead person who had been jumped over by certain live creatures such as a snake, a dog, a hen, an ox, or a ram. According to another version in KM. the vampire springs from a dead person, some of whose wishes were not satisfied during his or her life. The Orth. Gs. in the towns of this district, however, consider that the dead man is one who, while still alive was a 'bandit' and 'impure' (i.e., who had not clean hands, but cheated and robbed) and so was not accepted by the earth. Lastly it is believed that the body which is to become a vampire turns black before burial.

The Mosl. Gs. in Prizrenski Podgor and Podrima think that the vampire is a dead person's shadow, and that it pours fire out of its mouth. In Vokš and Dukadjin (M.) also the Gs.

consider a vampire to be the shadow of a dead man (one who stole something during his lifetime and ate it), which rises animate from his grave and so goes on living. Once it has emerged from the grave it does not re-turn there but wanders around the world. They believe, too, that both Orth. and Mosl. priests, even 'quite just persons and creatures of God,' may become vampires.

In the village of Lešani in Podrima the Mosl. Gs. firmly believe that every living being may become a vampire and rise from the grave; while in Upper Morava (KM.) they 'think that a vampire is like jelly and water: if a wolf or a dog bites it or a magician destroys it, it splits up like water since its body has no bones. In Podrima and Prizrenski Podgor, moreover, they hold the view that a vampire is a dead person who had many sins in this world: the earth does not tolerate him, but the devil gives him strength and therefore he exhales fire instead of air from his mouth. This belief is likewise current among the Gs. in the villages of Upper and Lower Srbica (also in Podrima), as well as the opinion that vampires cannot cross water, held also by the Gs. of Voles. In Podrima too it is thought that a vampire springs from a man who had wounds in his body during his lifetime, particularly if these were slow of healing. In addition they consider that only men can become vampires, and those (especially married men) who, while alive, did harm to others, or who sinned during their lifetime and did not ask forgiveness from the people they had injured and insulted, before their death. The same fate might befall men who would not give any kind. of present to their friends and relations, especially those who bestowed no alms on the poor.

In these parts also it is believed that a vampire is like a shadow, 'like a belly filled with blood.' It is made of blood and if this blood is let out, they think it would fall to pieces instantly.

But the most interesting creed in this district is that everybody has two souls: one of them is alone and leaves the body and wanders, the other remains inside it, always. When a man sleeps, one of his souls wanders about; if the other soul were to leave him too he would die instantly. So a vampire originates in this way: one soul went forth from the dead person while the other was roaming, but if both souls were to leave the body at the same time then there could be no vampire. If a vampire is not destroyed in the course of thirty years, it is believed that it becomes a human being again. Then this man devotes himself to various social callings and occupations, such as those of a salesman or butcher, and opens a shop and trades. These Gypsies like-wise believe that a vampire is very strong and dangerous for a few days after his first appearance.

In the village of Mamuša (Podrima), among the Gypsy families who live in ethnical symbiosis with the Turks – i.e., Aslović, 'fis'Salj, 1. house; Kokoljan, 'fis'Saij, 1. h.; (Tspiro, 'fis' Marina, 2 hs.; Mazreg, 'fis' Thaq, 2. hs.; Jaldži, 'fis' Thaq, 3 hs.; Balaban, 'fis' Bitić, 2. hs.) - a vampire is supposed to develop from a dead body into which the devil has entered. By the Mosl. Gs. in the small town of Uroševac, a dhampir (see Section 15), or vampire, is similarly held to be the devil, that is, a wicked man who, in this world was always obeying the dictates of the Evil One, his advisor; he is buried together with the devil, who arises from his grave immediately after the burial party leaves the cemetery. This vampire takes the same image as the buried man. Other of their beliefs are that if somebody dies unseen, or some creature jumps over his corpse he becomes a vampire; so does a man who commits suicide, and a miser who was too avaricious to give any-thing to anybody.

The Mosl. Gs. in the towns of Prizren, Djakovica, Pe, Kosovska Mitrovica, Priština and Kačanik believe that a man who has been a great lover of women appears most frequently as a vampire, and in the most dangerous form.

Indeed every human being full of sins turns into a vampire after death. When a body has no soul, it does not go any-where; its soul is supposed to have separated into two. It remains passive until it has recovered and rested a little, then it turns into a vampire. And, by these Gs., a vampire is supposed to be a watery creature who wanders about the house.

In the K. district the Orth. Gs. think a vampire is like wind: it howls and goes away. If a corpse swells before the burial, it will probably become a vampire. Of all vampires a man is most dangerous. He is like blood and his bones are in the grave, whence he rises only as a ghost, and then, outside, a new body with the appearance of a vampire is created. This being is very horrible, its hair reaches to the ground, and when it moves it has a filmy appearance: inside the 'picture' is seen 'just as you paint it,' but outside it is 'like a mist.' Moreover it is considered dangerous to threaten a vampire: if you do, it does more evil to people, it can even turn a living man into a vampire. In these K. villages the creature has even entered into proverbial folklore; for, if a man goes about too much at night people say: 'He wanders about all night long like a vampire'; and, if someone gets up at dawn, 'He rises early in the morning like a vampire.'

At Podunavlje in Serbia, the Gs. from the small town of Grocka hold the curious belief that vampires live in mills, and go out at night to prepare wedding celebrations; they make lonely travelers drink from a bottle made of a horse's head and filled with brandy. The travelers instantly become sick with fright, especially if it happens that the vampire strikes them on the head with this bottle.

Orth. Gs. in Raška consider that a vampire resembles a ghost, wandering round the cemetery at nights, and that this haunting of the soul usually lasts for forty days. The dead man across whom passes the shadow of an animal is to become a vampire. Therefore he is watched at night time, and when the lights are on, the curtains, if any, are drawn; if not, some kind of cover is placed across the windows. These folk, too, believe that it is especially dangerous if the corpse is jumped over by a cat or a hen: 'his soul divides in two' and he becomes a vampire. But it is to non-baptized Gs. that this fate most frequently happens. According to one Gypsy story I noted in this small town, a vampire kept appearing in a mill who 'had a beard like a priest.' Here it is also thought that it is men who become vampires most often, women less frequently and children very rarely.

In NS Mosl. Gs. believe that a vampire appears to persons who are easily frightened. If a butterfly comes from a grave they think that it is a vampire whose body. remained within while its spirit walked abroad. If a small child dies and some creature leaps over him, it is held that in the tomb he must become a vampire and appear again as a 'grown-up.' Anybody must turn into a vampire, when the soul departs and the body is not resurrected, and his soul becomes as big as was the man himself. Here too it is usual for vampires to appear arrayed in 'white robes.'

All Gypsies in these regions believe that vampires are dressed In very good and invariably new clothes.

Section 3. The Source, Kinds and Appearance of Vampires of Animal Origin

According to the belief of Mosl. Gs. in KM. various animals can also become vampires, so in this section I shall,

distinguish these from the ones that originate from dead human beings.

Firstly let me mention that among this group of Gs. it is thought that, although diverse creatures from the animal world can turn into vampires, their occult powers are not always the same, but must be differentiated according to their degree. Thus they point out, one species have very feeble, another medium and a third very dangerous vampiric supernatural powers, being evil creatures of the first degree.

In the regions of Prizrenski Podgor and Podrima it is considered that all the animals in this world can become vampires, but venomous snakes are most dangerous and most harmful to people. Besides snakes, a stallion is also an evil vampire, and after these two a lamb that has become a vampire is considered the next baleful creature. Other animals include a cock, a hen, a dog, a cat, an ox, a male and female buffalo, and a male sheep.

All these creatures become vampires, as with human beings, if something alive jumps over them immediately after their death or during the next forty days. They all appear as vampires in their natural shape.

Analogous to this belief, among the same group of Gs., is the view that there exists an 'apparition' of a vampire, which presents itself in different shapes and appearances such as a dog, a cat, usually white and in all sizes (though this occult being does not actually spring from an animal and therefore perhaps should have been treated in Section 1 rather than the present Section). This 'apparition' may appear to a man traveling at night and hamper him in his walking. It has a magic, supernatural power, so that it cannot be killed by a gun or caught by anything. Lastly these folk believe that no sort of vampire can appear where the 'earth is healthy.'

Section 4. The Source, Kinds and Appearance of Vampires of Vegetable Origin

The belief in vampires of plant origin occurs among Gs. who belong to the Mosl. faith in KM. According to them there are only two plants which are regarded as likely to turn into vampires: pumpkins of every kind and watermelons. And the change takes place when they are 'fighting one another.' In Podrima and Prizrenski Podgor they consider this transformation occurs if these vegetables have been kept for more than ten days: then the gathered pumpkins stir all by themselves and make a sound like 'brrrl, brrrl, brrrl!' and begin to shake themselves. It is also believed that sometimes a trace of blood can be seen on the pumpkin, and the Gs. then say it has become a vampire. These pumpkins and melons go round the houses, stables, and rooms at night, all by themselves, and do harm to people. But it is thought that they cannot do great damage to folk, so people are not very afraid of this kind of vampire.

Among the Mosl. Gs. in the village of Pirani (also in Podrima) it is believed that if pumpkins are kept after Christmas they turn into vampires, while the Lešani Gs. think that this phenomenon occurs if a pumpkin used as a siphon, when ripe and dry, stays unopened for three years.

Vampires of vegetable origin are believed to have the same shape and appearance as the original plant.

Section 5. The Source of Vampires Originating from Agricultural Tools

In my investigations of this phenomenon I came upon the interesting belief among the Gs. in Podrima that a vampire can

originate from certain agricultural tools, viz. a wooden knot for the yoke, and wooded rods for binding sheaves of wheat. The Lešani Mosl. Gs. consider that if such a rod, used for tying up a sheaf by making a knotted loop on its narrower end and thrusting the other end through it, remains undone for three years, it becomes a vampire. In Upper and Lower Srbica and in Mamuša they think that the same thing happens to the wooden knot of an oxen-yoke, if it is not destroyed three years after its usage.

These two objects are regarded by such Gs. as occult beings of lesser vampiric power, which have the same appearance as in their natural state.

Section 6. *The Place Where Vampires Reside and Appear*

The cemetery is regarded by these Gs. as the chosen residence of vampires, and this is only natural; for the cemetery is in fact 'a settlement of the dead.' In NS. all Orth. Gs. believe that vampires stop in graveyards during the night. But there are other places where vampires are supposed to dwell and where they like to appear to people. Thus among the Mosl. Gs. in Upper Srbica a vampire is thought to prefer to make its appearance in a house, and in that part of it where food is prepared, where there is a fire, and where people eat.

Orth Gs. in SR., on the contrary, regard mills as the favorite place for a vampire to appear, for these buildings are usually well known in the religion of Balkan peoples as the homes of evil spirits and devils and various other occult creatures. To illustrate this, I was told the following anecdote by Gypsy musicians in Raška, who speak both Romani and Serbian: 'There was a man who had a mill. He was rich and had servants working for him there. Every night one of them disappeared and could not be found anywhere. The rich man was willing to pay

good wages to anyone who would spend a night in his mill. Then a man came to him and said: "Pay me as much as a man's head is worth, and I will sleep in your mill." And the rich man agreed. When he got to the mill, the new servant put a wooden trunk on the bed and covered it up to look like a man, and then went up to the attic to watch what the vampire would do when it came to devour the fellow. While he was waiting he became so feverish that he trembled all over and knew not what he was doing. When the vampire arrived, with a long beard like a clergyman, it found out that the thing on the bed was of wood, and said "Woe is me! how hungry I must remain!" The man upstairs shivered from top to toe. When dawn came and the cock crew, the vampire departed, and the man came down and followed it to see where it went. Then he went to his master, told him everything, and instantly died of fright. But the vampire was pierced through its forehead and never appeared again.'

By some Mosl. Gs. in Podrima, it was stated that, on one occasion, a magician saw a vampire on the horn of an ox, and could not fire his gun to destroy this evil being, for fear of killing the animal.

Section 7. How Long a Vampire Lives, and How Long Its Power Lasts

The Mosl. Gs. in Upper and Lower Srbica consider that a vampire only 'lives for about three months.' But in SR. the Orth. Gs. believe that the life of a vampire lasts for forty days after the burial.

In the villages and towns of NS. a vampire is sup-posed to linger long and to be able to hide itself for a considerable period.

Both Mosl. Gs. in Lešani, as well as the neighboring Serbs and Albanians, hold the view that if a vampire is not destroyed during the thirty years of its life, it be-comes a man again and wanders about somewhere in the world, living under a different name. At the time of his first appearance as a vampire he is very powerful and, for a few days, very dangerous too. In Podrima and Prizrenski Podgor Mosl. Gs., however, believe that a vampire becomes a man again after some three or four years wandering and resurrection from the grave. After that he is no longer so dangerous. But in the latter district they say: 'A vampire three years old is still not like a man, but after fourteen years he becomes alive and wanders round the world, usually riding a horse.'

Analogous to this among the Mosl. Gs. in Upper Morava is the belief that when oxen or horses are pulling a heavy cart and, in their weariness, pant with their tongues out, it is because a vampire, who did not return to its grave that day but perpetually wanders about the earth, is riding them.

Section 8. *The Attributes of a Vampire*

In the creed of the Gs. in the above-mentioned provinces, the attributes of a vampire are not nearly so diverse as in that of the Balkan Slavs. For instance, though in SR. the Orth. Gs., in common with the Slavs, consider that when it is stalking about a vampire wears a white minding-sheet, they do not share the belief of this race that it also has shoes on its feet. A G. tradition in this region tells of a certain Vidosav Šarković from the small town of Rasta who became a vampire more than thirty year: ago. One night Randjel Perović, a peasant from the neighboring village of Vlasovo, encountered him in the town's cemetery. The

vampire Šarković had on a white shroud, and as soon as, Perović saw him, he became stiff with fright and died.

In NS. the Mosl. Gs. believe that when a vampire rises from the grave it has a white winding-sheet wrapped round itself, which it leaves by the grave when it goes to the love rendezvous with its former wife.

Section 9. *Time and Manner of Appearance of a Vampire*

Among the Gs., as well as among the Serbs and Albanians, some interesting data on these two points have been recorded. Thus the Mosl. Gs. in NS. think that a vampire appears for the first time on the third night after burial, and that his former wife is the first person to perceive him. He appears at night 'before cock-crow' and injures people and cattle. They believe that there is a hole ('chimney') in the grave where the deceased has turned into a vampire, and it is through this hole that he has escaped in this horrible form. But in the village of Mamuša (there the Mosl. Gs. speak Romani, Albanian, Turkish, and Serbian), it is believed that a vampire can 'walk' by day also.

The Mosl. Gs. in Pritina consider that a vampire emerges from the grave on a Tuesday and on Thursday begins to do harm and damage. In NS. they think it wanders at night till the first crow of the cocks, but no longer; in Vokš and Dukadjin that it appears for the first seven days after death and burial, and that its roaming lasts from dusk till cock-crow; and in Upper Morava that it rises from the grave at midnight, wanders abroad till dawn, and then returns to his tomb. In Prizrenski Podgor and Podrima a vampire's rising can take place on any day except Saturday: it begins six weeks after burial. Incidentally in thin region among the Mosl. Gs. it is believed that there

o vampire in the village if the dogs are barking, but if they are quiet then the vampire has come.

On the other hand the Orth. Gs. in NS believe that a vampire continually appears till the fortieth day after burial; and in SR. on the seventh day after death and interment, when first of all it presents itself to its former wife and then visits her every night from dusk till early dawn. In the villages of KM. these Gs., too, think that a vampire appears in the evenings, immediately after sunset, and then usually goes to visit its living wife. According to circumstances it can turn into various animals, such as an ox, a dog, or a male sheep, then re-time its original form, go where it wants and, after six weeks, become very powerful. In Drenica the hour between mid-night and one o'clock is supposed to be the time the vampire chooses to make its appearance.

Section 10. *Prepotancy One of the Chief Characteristics of Vampires*

Both among the Orth. and Mosl. Gs. in these parts it is believed that a vampire has a great desire for the female sex. Thus in Podrima they think that immediately he rises from the grave he goes, if a married man, to his former wife to spend the night with her in love inter-course. If he was an adult but unmarried man he would visit any young and pretty woman, usually a country widow or divorcee, for this purpose.

In village and town settlements, however, the Mosl. Gs. think that a vampire goes for love intercourse to that woman for whom he had a fancy when alive, be she widow, divorcee or a married woman with a living husband. She must not speak of this affair to anyone, but only scream aloud when the vampire is with her while the rest of the family sit in silence.

In NS. these Gs. believe that a vampire can come to his wife at night and procreate a 'child,' known as a 'Vampijerović.' In KM. the Orth Gs. call such a child, supposed to be born of a Gypsy mother and vampire father through their intercourse after the husband's death, *Vampirić* ('little vampire'), the child born posthumously. If it is a boy he is named *Vampir*, if a girl *Vampiresa*; and by the Mosl. Gs. of these regions *Dhampir* and *Dhampiresa*; but in Vokš they consider that a vampire can only beget a son and not a daughter, and that it cannot spring from an Orth. or Mosl. priest's family. In SR. and NS. this child goes by the name of *Lampijerović*, and in the latter district there is a whole village of *Lampijerović-es*, so-called from a vampire of whom they are the direct descendants. Among all Balkan peoples it is thought that these children have the power to see and kill vampires. But there is also a belief that the vampire helps his wife in her housework, winds the thread while she is weaving, threads the cotton through the eye of a needle as she sews, talks with her, and eats the sweets she has prepared for him.

According to the Orth. Gs. in SR. a vampire pursues his wife by day also, finding out where she will spend the night so that he may come to her. The child born as a result of this sexual intercourse is supposed to be slippery like jelly, and cannot live.

Since the Mosl. Gs. in NS. are convinced that a vampire issues from its grave chiefly to make love to its wife, it is she who is 'most harassed.' On the third night after burial it visits her for the first time, and she 'feels' it but cannot protect herself from these assaults. The vampire disturbs her from early dawn till cock-crow, and she 'looks like a corpse, as if she were enchanted; you can spot her instantly. She is terrified; she neither eats nor drinks, becomes emaciated; one night seems to her as long as a year.' She says that when the vampire came to her it 'forced her down immediately'; and she dares not go anywhere alone. There

may be people near her who yet do not know how much she suffers from this evil being. Often a vampire may compel his wife to bring him some-thing to eat and not like it, and then complain all night long saying: 'Bring me something else, this food is not good.'

In Prizren the Mosl. Gs. firmly believe that these love meetings between a vampire and its former wife are the most important of its occult actions.

Section 11. *The Occult Acts of a Vampire*

Among both the Gypsies and the many Balkan races in these regions the number of occult acts attributed to a vampire, though neither large nor varied, are none the less very characteristic. On the one hand the vampire disturbs peaceful family life by entering a house or other buildings and breaking the night's rest of the members of the household, and on the other it does harm to cattle, horses and the like, and damages agriculture which, be-sides cattle-breeding and selling, is one of the main occupations of the rural Gs.

Above all it must be noted that, among the Mosl. and Orth. Gs. in every part of K.M., the belief is widespread that a vampire appears about six weeks after death, wanders about houses where it damages roofs, breaks tiles, pots, mugs, bottles and all other crockery, rides horses in the stables and stalks up and down in the attics. In the villages of Pirani and Upper Srbica Mosl. Gs. think that a vampire is very strong, and harms the cattle by riding them at night; and in Upper Morava that it likes to visit the house of its living relatives and then smash up their furniture and other possessions; while in Vokš they believe on such visits it clears up things but does not eat any-thing.

In NS. the Orth. Gs. go further, and say that a vampire can wipe out the whole house of his live family. Thus there is a story of a certain Afis Adem Ranoševač who, as a vampire, came to the house of his relations, 'hurled the things about the room and would not allow anyone to light a lamp.' On the contrary, Orth. Gs. in SR. do not think a vampire does much harm: 'only clatters about with the dishes in a house and knocks a few of them down.'

By the Orth. Gs. of KM. it is believed that, when a woman becomes a vampire, she rises from the grave as soon as she is buried and catches people and cattle by the legs and injures them. She also stalks about in the attics, across the roofs, and wanders around the various settlements. But they think too that there are some vampires who, when they come into their relatives' homes, bring with them little wax candles nearly burned out. Such a one brings washing-soap (several blocks of it) and leaves it in the cupboard where the flour is kept, knocks on the chimney and tidies up things. This vampire does no harm to its relations.

The most significant fact is that, according to the belief of both the Gypsy and Balkan peoples, a vampire slaughters and chokes tame animals. In Prizrenski Podgor and Podrima it is supposed by the Mosl. Gs. to 'let the sheep out of their pens and folds, chase them to their pasture, watch them while they graze and, when necessary, whistle through its lips like a live man.' They think the vampire always kills the best cattle, but they will not eat it themselves, only sell it to others. Among the Balkan people, too, as well as the Gs. in these regions, it is not considered good to eat the flesh of any animal killed by a vampire. It is said that such meat is very red and it is thrown away. This interesting taboo is all the more surprising when we

bear in mind that it has been scientifically recorded that Gs. often eat carrion and do not find the flesh of dead animals abhorrent.

In the little town of Uroševac (Lugovi district) Mosl. Cs. believe that any cattle that have died have been killed by a vampire.

To prove how deeply rooted is the belief of these Gs. in the malevolent influence of a vampire as a supreme occult being, the best evidence is offered by a story current in Lugovi that one of them destroyed forty head of cattle during the summer of 1946.

Section 12. *Who Can See a Vampire and How*

Concerning the question to whom and in what manner a vampire appears I have been able to collect the following data. In the village of Caparci (Podrima) the Mosl. Gs. believe that anyone at all could see a vampire: all he would have to do is to look under his own muscles, with his arms akimbo, but should he do so he would fall seriously ill immediately afterwards. In the same region, in the villages of Upper and Lower Srbica, they think that a vampire is only visible to his son *Dhampir*, to a magician or sorcerer, and to nobody else, but, according to the Gs. in Lešani, any man could see a vampire providing that *Dhampir* handed him his shirt, having taken it off in the place where he is hunting a vampire, and that the curious fellow looked through its sleeve. The same result would be achieved by looking under the arm of a sorcerer (or through the sleeve of his shirt), when he is performing some of the preliminary acts of magic for the destruction of a vampire; but as a consequence, if the man did see the creature, he would suffer from malaria for three years afterwards and ultimately die. However, if the magician had allowed somebody to take a look, and that person died of fright

afterwards, he would be obliged to pay compensation to the man's family. So both the Gs. and their Balkan neighbors say that the magician always warns those who are curious to see for themselves what a vampire looks like of the consequences of such rashness.

Among the Mosl. Gs. in Lugovi and Uroševač (K.), there is a belief that a vampire can be seen by a twin brother and sister born on a Saturday, who wear their drawers and shirts inside out. Here too they think that a vampire is visible to any person to whom a magician gives a certain kind of plant when he is in the act of destroying the creature. There is a story told by these Gs. of a man who asked the magician to give him this plant, but his request was at first refused and only granted in the end. Then the cowherds came with the cattle, and in the midst of the cattle was the vampire. The man who had the magic plant be-held it instantly, but then grew sick with fright, so that he had to lie in bed for six weeks afterwards.

In NS. the Mosl. Gs. believe that a vampire can always be seen by its wife when it visits her for sexual inter-course, though all the other persons present can only hear it stomping about the house; but in Ločani, in the district of Vokš, they think that if any member of the family wishes to see a vampire he ought to stand behind the magician who is destroying it and look through his arm.

The Mosl. Gs. in Upper Morava hold the strange belief that a stallion can also see a vampire.

Section 13. Preventive and Defensive Measures against the Appearance of a Vampire

Among the Gs. I have been studying several protective measures are in use against the appearance of a vampire. Thus in

Podrima, Drenica, Metohiski Podgor and Lab (KM.) the Mosl. Gs. consider it good to keep a piece of juniper wood in the house, as that would prevent a vampire from coming into it, or, even if it did come, from doing any harm.

In the region of Lugovi and Uroševač they believe that a settlement can be protected from a vampire by finding a twin brother and sister born on a Saturday and making them wear their shirts and drawers inside out (cp. Section 12). This pair could see a vampire out of doors at night, but immediately it saw them it would have to flee, head over heels.

In upper Morava the e Mosl. Gs. leave a hen's egg in the place where a vampire is supposed to appear, hide them-selves and watch. As soon as they no longer see the egg where they put it, they think that the vampire has made its appearance, and one of the peasants fires a gun from an am-bush and kills it.

According to the Orth. Gs. in SR., if anyone is afraid of a vampire he ought to place some thorns (the best are hawthorn and acacia thorns) in the window. The vampire then can neither enter the house nor harm it. They also have a custom of putting thorns into a hole in tie' grave from which it is thought the vampire emerges, so that it pricks itself when it rises, and dies.

In Mamuša the Mosl. Gs. believe that no vampire can come to a village which was first ploughed by two orphans and two heads of cattle, twins born of the same cow, regardless of their sex.

The custom of these Gs. in Podrima and Prizenski Podgor, when a vampire reappears in a village, is to go to the Mosl. priest, get a fetish from him, and stick it over the front door where it serves as a protection for the house; or they put it in some other conspicuous place in their house, or even let it be worn next to the skin of the person whom the vampire is visiting at night. There are instances also of the priest being summoned

by certain Gs. and Albanian families to write such a charm at the time of a vampire's appearance, but in that case he always runs away terrified, immediately afterwards. In this district too, the Mosl. Gs. scatter thorns around the house, in the belief that a vampire can then do little harm to them. But a 'grafted' tree is regarded as the most efficient deterrent against the visits or appearance of a vampire: this is a tree which has a small branch grafted ('soldered') on to it, and it is considered lucky to find such a tree somewhere in the forest, cut it and bring it home. Then no vampire will come to the house, as it is afraid of the wood and runs away.

Among the pious Orth. Gs. in KM., if anyone is haunted by a vampire it is considered a good thing to cross one's self and name St. Kurzman, since both he and St. Damian are well-known magicians and saints in the Orthodox Church.

Section 14. Magical and Religious Acts for the Removal and Destruction of Vampires.

Besides *Dhampir*, who is the chief magical agent for the destruction of vampires, there are other instances here and there of its being destroyed by groups of Gs. (as well as Serbs and Albanians) in the following ways. While a vampire is still small (from which it can be gathered that it has a supernatural growth like human beings), it should be killed by boiling water, thus: a huge pot of water is boiled on the fire and then brought to the vampire's tomb and emptied into the hole through which it is supposed to issue from the grave. In similar fashion the Gs. in KM. destroy pumpkins and melons that have become vampires, viz., by plunging them into a pot of boiling water, which is then poured away, the vegetables being afterwards scrubbed by a broom and then thrown away, and the broom burned.

Gs., Serbians and Albanians all believe that a vampire can also be destroyed by this means: a vampire's left sock must be taken, filled with earth from the grave (dug from the spot under which its head rests), and cast anywhere beyond the village boundaries into another village. It is believed that the vampire will then go after its sock to the latter place, and that in its flight it may drown it-self.

Mosl. Gs. In Upper Srbica and Podrima think it is necessary to take steps for the removal of a vampire as would be very difficult. In the northern parts of NS. their method of destruction is like this: when a vampire comes out of the grave's 'chimney' at night and begins to injure people and cattle they take a whole ox- or cow-hide and spread it over the grave (or a roll of fabric may be used instead of a hide) and then pierce the vampire with a sharp hawthorn stake which they hammer through its forehead, without exhuming the grave but driving the stake through the earth. If, however, the deceased is buried in a coffin he is then exhumed and the boards displaced before he is transpierced by the stake. But these Gs. also use the hide of a cow or horse for the same purpose as the more northerly tribes.

As far as I could ascertain during my researches among both the Orth. and Mosl. Gs. of KM., a vampire is regarded as a very evil demonic creature, destroyable by various magical and religious methods but not by means of the prayers of Orth. or Mosl. priests; and final protection from its powers can be obtained only by its utter annihilation. In SR. and NS., on the contrary, Orth or Mosl. priests are very frequently summoned to read prayers for the destruction of a vampire.

Mosl. Gs. in Upper Morava believe that a vampire can be destroyed by a stallion which must be brought to its supposed grave and made to leap over it: then the vampire can never more rise from the grave or appear ever again.

In SR. Orth. Gs. consider that a sharp knife is as efficacious as a thorn stick for killing a vampire; while in NS. the Mosl. Cs. think that when a vampire appears it is best to cut a sharp stick from a wild rose tree, then go immediately after dusk and thrust it into the creature's belly, through the navel. It must be thrust in deeply so that it does not show above the grave. Among the Mosl. Gs. in the small town of Sjenica there is a story of a certain Ibro Buljugbašić who was waiting for the vampire, one Afis Adem Ranošević (cp. Section 11), to come into his house. The vampire arrived in the night and Ibro seized a knife to kill it. He let it lie down and then threw himself upon it. A fight ensued but the vampire managed to escape, and Buljugbašić followed it through the small town, running at full speed; he caught it near the bridge and lined it instantly while it screamed. A trace of the vampire was afterwards alleged to have been found on the spot, 'like liver and blood.' On the knife a fetish prayer had been engraved in Turkish. During the appearances of this vampire the members of the Buljugbašić family had been afraid to spend the night in their home and had slept with their neighbors and relatives. 'The Turkish sentries guarded the house but had not been able to do anything to protect it.'

I was also told that there are people who watch at night at the cemetery for the grave from which a vampire might appear. Then the next day at dusk the Gs. come with a hawthorn stick and pierce it, as described above, through a cowhide. On the following day they visit the grave again and find 'a blister filled with blood.' In the region of Vokš, also, when it becomes known that somebody has turned into a vampire, the Mosl. Cs. go to the cemetery and thrust a sharp juniper stick through the centre of the grave into the stomach of the deceased to prevent his rising again.

Section 15. Dhawpir as the Chief Magician for the Destruction of Vampires

Among the Gs. in KM. in addition to the above-mentioned methods for the removal of a vampire, its son (known to all ethnical groups in these regions under the name of *Dhampir*) is regarded as its main destroyer. Owing to the vampire's desire for sexual intercourse with women (see Section 10), both Gypsies and other races think that nine months after the vampire's visit a child is born to its wife, and about this *Dhampir* there are various characteristic beliefs. By the Mosl. Gs. in Podrima he is thought to be 'a devil's partner.' The practice of sorcery for the destruction of vampires is carried on in the *house of Dhampir's* descendants from father to son, throughout the generations. The Gs. say that 'usually someone of the family takes on the job out of fear.' He chases the demons away and prevents them doing any harm, or will cure folk from any evil consequences of their devilry. In KM. Gs. of both faiths believe that *Dhampir* has the power of seeing every kind of vampire in the world and of killing it. But both the magician and the occult being who was his father might live for years.

In many villages in these regions, both among Gs. and Serbs and Albanians, before the magician is allowed to begin the ceremony of destroying a vampire he is thoroughly searched by the peasants to see that no false objects are hidden about him, lest he should cheat folk by displaying these as genuine traces of a vampire left after its destruction. In the village of Caparci, for instance, the Mosl. Gs. insist on *Dhampir* always describing the appearance of the vampire before its destruction, whether it had the shape of a cock, a hen, a cat, a snake, a man, or something else. Sometimes the magician rides a horse for two or three hours, visiting the village lands and farms and houses where it is

thought that a vampire has appeared. And in Lešani everyone believes that if the vampire accidentally succeeds in jumping over the horse the magician is riding, it will immediately fall dead. When finally the magician kills the creature he is asked by the peasants what it was like: a man or an animal. He will never give a precise reply, but say only vaguely: 'It was a man' or 'It was a snake.' Probably this is done for practical reasons to prevent quarrelling among families, between those to whom the harm was done, and those from whom the vampire sprang. If, however, the vampire was an animal, the magician, after naming it, declares: 'I have killed it.' In NS. the Mosl. Gs. believe that if anyone were splashed with the vampire's blood during its destruction he would go mad. Others think he would die instantly. So a wise man, or a Gs. who is usually an expert at the job, must be found to pierce its vitals with a sharp thorn stake, after a learned Moslem priest has been summoned to read a prayer.

By Mosl. Gs. in Pirani it is considered that this sorcerer can be any person who has inherited the magic art: *Dhampir* might bequeath it to his son, and so the vampire's grandson would become *Dhampir* the magician: while in Mamuša they think that the art of destroying a vampire can be inherited as a 'trade' from one generation to another; but it cannot be taught to anyone and is preserved in the family. Sometimes (as in the village of Gornja Srbica in Podrima) the magician says to the peasants: 'Two more of your cattle are to die tomorrow; but after this the vampire will do you no more damage, for I shall destroy it tonight.'

Nowadays the most celebrated *Dhampir* in these regions is a certain Murat from the village of Vrbrića in Podrima, who is summoned by the Gs. as well as their neighbors. He is, indeed, recognized as the best magician for destroying vampires by all

the ethnic groups in KM. In the village of fur, between Prizren and the Albanian frontier, there is another sorcerer well-known to the folk for his skill as a vampire destroyer, while a certain Obrad from the village of Bjelo Babe has similarly gained repute as a priest for his success in the practice of this magic art.

Among the Mosl. Gs. in Lešani the magician falls into a kind of trance at the moment when he fires a gun to destroy the vampire. He behaves as if he could see someone in the dark in front of him, hides himself behind various objects and aims into the air as a hunter does; then he takes off his shirt and looks through the sleeve as through a telescope. He does other various things, e.g.: on entering the village he declares: 'The air smells!' then lifts up his head and sniffs, turning himself to all the four corners of the compass. Then a gun is found in the village and handed to him for shooting the vampire. He orders the members of the house where the creature appeared to take all the cattle down to some flowing water, or if possible right into the water, where they should stand while he performs the magical art of destroying the vampire. It is believed, too, that the magician possesses some supernatural power which allows him to look for a vampire where he pleases. During the whole of the ceremony he is very stern to the peasants present, who are forbidden to utter a sound after his acts of sorcery begin. Then he commands the whole village to watch all night, till he announces that the vampire has actually been destroyed. Sometimes he might happen to say: 'The vampire is wounded; only two more head of cattle will die, and that will be all!' In the meantime all the cattle are gathered together in the middle of the village, according to his orders.

The Mosl. Gs. in Prizrenski Podgor (the Dry River. Settlement) also believe that the 'posthumous' child, pro-created by the vampire in sexual intercourse with its former wife or other

young woman, may act as the magician for its destruction. He does it like this: he takes some lead, forges three 'crowns' from it, then goes to the vampire's grave and touches this three times with them.

It is the custom among all Balkan folk as well as the Gs. in these regions, after the magician has fired a gun and, as it is believed, killed the vampire, for him to pour a pail of water over the spot where it is supposed to have fallen, and thus to wash away its blood that appeared as a sign of its actual destruction. This is then thrown into flowing water to be carried away down the stream. Among both Orth. and Mosl. Gs. in KM. it is believed, moreover, that when the magician kills a vampire, a scream is heard which is regarded as its mortal cry. They think it 'stinks' terribly after it has been killed. In Upper Morava these Gs. look upon *Dhampir* as a blessing to the village: 'without him there would be much evil.'

Sometimes it happens that on the first night of his sorcery the magician has no success. Then the whole procedure has to be repeated in the same manner on the following or on successive nights, until the vampire is finally killed. All these folk, both Gs. and gentiles alike, believe that while the sorcerer is in the act of destroying a vampire by his magic, there must be absolute silence; nobody must do anything or speak to anybody, for their whole attention has to be concentrated upon the magician who is fighting the vampire for them. Occasionally during its destruction he will declare whether the vampire was a Serb, an Albanian, a Turk, or a G., bearing mind what ethnic groups are in that village and in which of them there were recent deaths.

In Prizrenski Podgor and Podrima the Mosl. Gs. think that the magician can send a vampire away to some distant part of the country far from the place where it made its appearance. If he cannot destroy it, all he has to do is to say, for example: 'Go to

Skoplje or Niš!' Once when a certain magician said this, the vampire went there and opened a shop. Later he was found by a former neighbor who asked him: 'What are you doing here?' and then added: 'Are you such and such a man?' 'Yes,' replied the vampire, 'but please don't tell anyone that you saw me!' When the neighbor returned he told the vampire's brother about him. The man did not believe it, but went to see for himself and was convinced. The vampire was brought back together with all his property, money and goods, and killed.

There is another story of a woman named Karolinka, from the village of Janiste in Donji Polog in Macedonia, who became a vampire after her death and for a year haunted her living relatives frequently. Once her family wanted to throw her into the water, but she sensed their intentions and immediately escaped. The peasants told the whole affair to the administrative authorities of the day, and when the police came into the village and used their guns against her, she fled; and nobody ever saw her again.

The Mosl. Gs. in the village of Zojć in Podrima relate that there are cases of a magician using various tricks to lure a vampire, so that he can destroy it more easily. Thus, for instance, he takes a cow-bell, climbs on to a certain house at night, and starts ringing it. And, since it is believed that a vampire greatly likes to strangle cattle, it would follow the sound of that bell, thinking there must be cattle about; and then the magician would fire his gun from the roof and kill it.

Section 16. *The Paid Journey and the Reward Given to the Magician*

When he has completed the destruction of a vampire, the magician is given an ample meal besides a sum of money.

Dating from ancient times, there is a custom among these Balkan Gs., as well as among the Serbs and Albanians, of paying the expenses of the magician's journey and giving him a reward for killing a vampire. This reward is in cash, and as for the paid journey the magician is given both food and the means of transport. Thus in the village of Pirani in Podrima, by the Mosl. Gs. the magician (between the two World Wars) was paid about 1000 dinars. He did not bargain for it, but it was recognized that he ought to be paid such a sum, in addition to the big dinner that was prepared for him, and his traveling expenses.

In Lešani the Mosl. Gs., Serbs and Albanians pay the magician 1800 dinars in cash for the destruction of a vampire. Besides this, he gets a riding horse to take him to and from the village, and free meals while he is there. By the Mosl. Gs. in NS. the magician who transfixes a vampire with a sharp hawthorn stake (see Section 14), is also paid in cash. This is done by the family from whom the vampire comes or, if these relatives are unknown, by the family whom it has injured. Between the Wars, the price was about 500 dinars.

In the region of Dukadjin and Vokš the Mosl. Gs. al-ways pay the magician called in to destroy the vampire the sum he asks for; there is never any bargaining. There are instances among the Serbs and Albanians in this neighbor-hood of the magician demanding as his reward even an ox, a cow or a female buffalo, which were given to him without any dispute. If the vampire appeared among the Mosl. Gs. who are agriculturalists and cattle breeders the magician who killed it would be paid in cattle, as many as he asked for. In Prizren the Mosl. Gs., who besides Romanians speak Serbian, Albanian and Turkish, gave the magician as his reward, in addition to money and a good dinner, a whole suit of underwear (shirt, underpants, socks, and a

shawl or towel), and this custom was observed until the Second World War.

Section 17. *Animals That Can Destroy a Vampire*

Side by side with the belief among the Serbs (and, here and there, among the Southern Slavs) that the vampire and the werewolf are two identical supernatural beings, among the Gs. and other races in KM. it is considered that the wolf is the chief animal on earth that can destroy the creature. It can also be destroyed by a dog, but only a dog who, as they think, has 'four eyes' (i.e., above his eyes has two marks resembling them). In Podrima the Gs. believe that the dog must be black and that no other kind could destroy a vampire.

Similarly the Orth. Gs. in SR. believe that a wolf can strangle a vampire, while a dog and a horse can only 'sense' it: the dog pursues it but the horse cannot do anything. They believe also that when a vampire appears and someone 'feels' it for the first time, it must be sent to the village cross-roads with the words: 'Go, O Demonic Power, the soul of the vampire, to the cross-roads, so that the wolves may tear you to pieces, there is no place for you here among our Christian souls!' Afterwards on the spot where it had appeared, only something like jelly is found, and nothing else. The same custom exists among the Mosl. Gs. in NS., where the vampire is dispatched to the crossroad by its living relatives.

In KM. the Orth. Gs. think that a vampire wanders far and wide around the world, and passes through many settlements, where it is bound to meet a wolf some day and be attacked and torn asunder. In the spot where it is devoured only blood and the remains of intestines are found. In Podrima, Prizrenski Podgor and Lugovi the Mosl. Gs. believe that a white wolf lives in the

cemetery and if it were not for him the vampire would destroy everything on earth; so it is he who must kill it.

Among the Orth. Gs. in Drenića it is thought that, besides a black dog and a white wolf, a black cock is also an animal a vampire greatly fears; so to the house where a black cock is kept it would be afraid to come.

Section 18. *Sacrifices Offered to Vampires*

By the Gs. in these regions certain sacrifices are offered to a vampire to win its mercy or to help in its removal. In KM. the Orth. Gs. make food offerings of bread and cheese to satisfy the vampire, so that it will no longer come to their villages and injure people and cattle. This sacrifice is made secretly, at night, the bread and cheese being carried to the territory of another village, and left there to be devoured by these evil creatures. if a cemetery whence the vampire is supposed to come is passed on he way, the vampire is called by its name and addressed thus: 'Come along! Lets go to town for a visit and have a meal. I am bringing your food. Dine there and come no more to me.' After those words the man starts to run very fast up to the boundaries of another settlement and leaves the Food there. He who is not afraid does all this alone; otherwise several men go, and only one of them speaks, but everybody runs away when the necessary moment comes. Similarly among the Serbs in Bosnia, when a little child turns into a vampire, he comes to his mother at night to suck; but the mother must send him away to the mountains saying: 'Go to the hills and seek there for what you want.' After this it is thought that he would never come back to her again.

In Prizren the Mosl. Gs. offer a kind of sweet called 'ha¹va' as a sacrifice to the vampire, and this they place beside any empty pots in the attic.

Among all ethnical groups a noticeable characteristic of these small sacrifices is that only such food is offered to the vampire as is the main fare of the people in these regions: among some Gs. bread and cheese, among others 'halva,' the best sweet of all. The sacrifice is intended as an appeasement to this dangerous demon that does such harm to the people. There is a similar custom in the religions of many tribes and nations in the world.

Section 19. *Various Frauds and Tricks Concerning the Phenomenon of the Vampire*

Among the many elements in the customs and belief in vampires of the Gs. in KM. we come across the characteristic feature of frauds and tricks of living persons, who, falsely present themselves as vampires. Thus in the village of Ločani in the district of Vokš (in the immediate neighborhood of the monastery of Dečani near the town of Peć and the monastery of the Patriarchate of Peć), the following incident occurred among the Mosl. Gs. soon after the First World War. In that part of the country a rumor was spread that, in the region of Vokš and Dukadjin and the neighboring villages in M., vampires had appeared, whose 'headquarters' must have been in Lešani and occasionally also in Dečani. A vampire began to haunt all the people in the district and to injure them and their houses, by breaking furniture, stealing certain objects and plundering cornfields. This evil spread so widely that the administrative authorities sent a police squad as a protective measure to defend the people from vampires. But nothing helped. The vampires continued to rob at night and escape the vigilance of the police. Their work was done 'in the still of the night,' that is between midnight and cock-crow (i.e., about two o'clock in the morning).

It consisted of such mischief as the following: from the chimneys and roofs of various houses stones were dropped that fell into the streets on to the doors and windows of other houses in the village. This caused fear and confusion among the people especially after the police squad had used arms in vain, for the stones continued to fall at intervals. The centre of this vampire's activities moved from one village to another and the general alarm became greater and greater. At that date the Abbot of the monastery of Dečani was the well-known Orth. Archimandrite Leontije Ninković, a learned and very brave man; so he took, the whole matter of destroying the vampire into his own hands, and had a notable success. He took with him as attendants several policemen from the local station in Dečani and set out with them secretly at night to 'hunt the' vampire.' In the dead of night stones again began to fly about above the houses in Lečani. They dropped like rain from the chimneys and roofs, breaking tiles and tumbling to doors and windows. Archimandrite Leontije started to look for the exact spot these missiles came from, which could be easily seen against the clear sky; and, in spite of his being rather fat, he himself mounted on to the roof of the house from which, apparently, the stones were being hurled most frequently. And there he caught some village Gs. in the act of throwing them, terrifying the superstitious folk who thought it was a vampire's doing. The Archimandrite summoned the police, who arrested and bound the Gs., and then went the round of the other houses where they found other Gs. 'playing vampires.' These also he arrested and handed over to the authorities. So the whole mystery was solved. While some of the Gs. were engaged in this stone-throwing and damage to property in the village, others (mainly women and children) were stealing goods and food from the houses, and crops from the fields) for the whole affair happened in the autumn).

But it is only fair to the Gs. to state that the Serbs also practiced these vampire frauds and tricks. Thus. to quote three examples: between the two World Wars, the Belgrade public was excited by the case of the 'Vampire' from Bosanka Street, a mystery which was never solved. Secondly, during the Balkan Wars (1912-13), I happen to know that in Kosanića (Serbia) my uncle, the late Rade Soković (Minić), a farmer from the village of Dobri Do, falsely presented himself as a vampire. He wrapped himself in a white sheet, arranged another white sheet to hang from him like a shroud, and went to love meetings with the young women in the village of Zagradje, introducing himself as a vampire. The peasants caught sight of him one night, chased him with guns and dogs, and he just managed to escape from certain death; it need hardly be added that after that he never 'played vampire' again! Finally a certain Mirke Ljamić (known as Ljamče), the priest from the village of Stretska (Stretečka Župa in KM.), disguised him-self as a vampire by putting on a white shirt and letting a white sheet hang from his back 'shroud-wise'; then he wandered round the village at night, entered houses, put spoons and plates and bread on the tables, overturned chairs and knocked on front doors and windows. The peasants began to wail: 'So-and-so has turned into a vampire,' naming someone who had died recently. Some time later, when drunk, Ljamče told his peasant friends that it was he who had been that 'vampire,' being a great lover of women, and a widower to boot; so he had adopted that method of going to love meetings with certain young widows!

IV. CONCLUSION

From all the above-mentioned data the following conclusions can be drawn.

In earlier times people were terribly afraid of vampires, and Gs. in the region of Podrima believe that their appearances were more frequent then than today, which they explain as due to the greater number killed by magicians since that date.

The education of the great masses of people, which began after the Wars for the liberation of these regions from Turkish feudalism and their union to the Serbian motherland in the 19th and 20th centuries, did a great deal towards breaking up the superstitions of all ethnic groups in the Provinces of KN., SR. and NS. So folk in the last-named region can justly say that 'from the year 1912 to this day there have been no cases of vampires here, but only in neighboring districts.'

But the main point seems to be that the belief of the Gs. of these Provinces in vampires is full of the elements of an animistic religion. Here and there, in certain particulars their creed is related to the Serbo-Albanian belief in the god of the dead, Dispater, which is an abstraction (pleroma) of all werewolves. In this creed of the Gs. there are also traces of totemism, as evidenced by the belief in the white wolf (see above, Section 17), which has the power of destroying a vampire as a heterogenetic demon. Incidentally this white wolf has an analogy in the Lame Devil or Hunchbacked Devil of folklore, who is an occult being with supreme power over all such evil spirits. Lastly, both Gs. and other races in the Balkans believe that *Dhampir*, a magician created through the love relations between a vampire and its living wife, has the supernatural power of seeing, removing and destroying vampires. And in this vampire cult the numerous magical acts practiced by the Gs. gives them self-confidence in their fight against evil spirits; as is also true of other religions.

Finally, all the magical, religious and occult practices in the customs I have described concerning vampires have their root

in the universal human belief about life and death, and in the animistic creed of these Balkan Gs. All primitive peoples believe that the dead, after death, continue to live the same life as they led in this world. Death as the final destruction of a person (and the disappearance of loved ones, friends and companions) is a reality which these people do not understand, and it disturbs the very roots of their being. It is a fact about which nothing can be revealed either by science or rational schemes. So there comes a religious revelation which asserts that there is life after death, that the soul is immortal and that a communion between the living and the dead is possible. This belief is the result of man's profound desire for the prolongation of life and for the preservation of inheritance among successive generations, which is the very essence of human culture. Ritualistic and occult acts which are performed in remembrance of dead ancestors, either in their praise or for the protection of the living from them, are on the whole the most expressive phenomena in all religions, springing as they do from that most important of human beliefs, the desire for immortality.

Surely the fear of the return of the dead plays an important part in producing and developing the belief in vampires. To primitive and half-educated people nothing seems impossible, whence the strange belief of the Gs. in these regions that certain plants and animals, and even a few agricultural tools, can turn into vampires.

In concluding this discussion it is necessary to state that it would take us too far to investigate, analyze and explain the source, origin, meaning and functions of each phenomenon and element in the problem of the vampire in the religion of these Gs. For that a complete comparative study would be essential. But as the necessary literature for such research is not at my disposal (since at present it is not possible to consult certain libraries in

the country), I must leave a wider comprehensive survey of the subject to other experts who are in a better position to carry it out. It must be left to our readers to judge how far I have succeeded in demonstrating, in my paper on these Gs's belief in vampires, that their interpretation of many unnatural and natural phenomena as the results of the occult power of a demonic being provides clear evidence of their animistic religion.

THE VAMPIRE AND ST. MICHAEL

Ukrainian folktale
(Translation: R. Nisbet Bain)

Once upon a time in a certain village there lived two neighbors; one was rich, very rich, and the other so poor that he had nothing in the world but a little hut, and that was tumbling about his ears. At length things came to such a pass with the poor man that he had nothing to eat, and could get work nowhere. Full of grief, he bethought him what he should do. He thought and thought, and at last he said:

"Look ye, wife! I'll go to my rich neighbor. Per-chance he will lend me a silver ruble; that, at any rate, will be enough to buy bread with."

So he went.

He came to the rich man.

"Good health to my lord!" cried he.

"Good health!"

"I have come on an errand to thee, dear little master!"

"What may thine errand be?" inquired the rich man.

"Alas! would to God that I had no need to say it. It has come to such a pass with us that there's not a crust of bread nor a farthing of money in the house. So I have come to thee, dear little master; lend us but a silver ruble and we will be ever thankful to thee, and I'll work myself old to pay it back."

"But who will stand surety for thee?" asked the rich man.

"I know not if any man will, I am so poor. Yet, per-chance, God and St. Michael will be my sureties," and he pointed at the icon in the corner.

Then the icon of St. Michael spoke to the rich man from the niche and said:

"Come now! Lend it to him, and put it down to my account. God will repay thee!"

"Well," said the rich man, "I'll lend it to thee." So he lent it, and the poor man thanked him and returned to his home full of joy.

But the rich man was not content that God should give him back his loan by blessing him in his flocks and herds, and in the blessed fruits of the earth. He waited and waited for the poor man to come and pay him back his ruble, and at last he went to seek him.

"Thou son of a dog," he shouted before the house, "why has thou not brought me back my money? Thou knowest how to borrow, but thou forgettest to repay!"

Then the wife of the poor man burst into tears.

"He would repay thee indeed if he were in this world," said she, "but lo now! he died but a little while ago!"

The rich man snarled at her and departed, but when he got home he said to the icon:

"A pretty surety thou art!"

Then he took St. Michael down from the niche, dug out his eyes, and began beating him.

He beat St. Michael again and again, and at last he flung him into a puddle and trampled on him.

"I'll give it thee for standing me surety so scurvily," said he.

While he was thus abusing St. Michael, a young fellow about twenty years old came along that way, and said to him:

"What art thou doing, my father?"

"I am beating him because he stood surety and has played me false. He took upon himself the repayment of a silver ruble,

which I lent to the son of a swine, who has since gone away and died. That is why I am beating him now."

"Beat him not, my father! I'll give thee a silver ruble, but thou give me this holy image!"

"Take him if thou wilt, but see that thou bring me the silver ruble first."

Then the young man ran home and said to his father:

"Dad, give me a silver ruble!"

"Wherefore, my son?"

"I would buy a holy image," said he, and he told his father how he had seen that heathen beating St. Michael.

"Nay, my son, whence shall we who are poor find a silver ruble to give to him who is so rich?"

"Nay, but give it me dad!" and he begged and prayed till he got it. Then he ran back as quickly as he could, paid the silver ruble to the rich man, and got the holy image. He washed it clean and placed it in the midst of sweet-smelling Flowers. And so they lived on is before.

Now this youth had three uncles, rich merchants, whosold all manner of merchandise, and went in ships to foreign lands where they sold their goods and made their gains. One day, when his uncles were again making ready to depart into foreign lands, he said to them:

"Take me with you!"

"Why shouldst thou go?" said they; "we have wares to sell, but what has thou?"

"Yet take me," said he.

"But thou hast nothing."

"I will make me laths and boards and take them with me," said he.

His uncles laughed at him for imagining such wares as these, but he begged and prayed them till they were wearied.

"Well, come," they said, "though there is naught for thee to do; only take not much of these wares of thine with thee, for our ships are already full."

Then he made him laths and boards, put them on board the ship, took St. Michael with him, and they departed.

They went on and on. They sailed a short distance and they sailed a long distance, till at last they came to another czardom and another empire. And the Czar of this czardom had an only daughter, so lovely that the like of her is neither to be imagined nor divined in God's fair world, neither may it be told in tales. Now this Czarivna one day went down to the river to bathe, and plunged into the water without first crossing herself, whereupon the unclean spirit took possession of her. The Czarivna got out of the water, and straightway fell ill of so terrible a disease that it may not be told of. Do what they would - and the wise men and the wise women did their utmost - it was of no avail. In a few days she grew worse and died. Then the Czar, her father, made a proclamation that people should come and read the prayers for the dead over her dead body, and so exorcise the evil spirit, and whosoever de-livered her was to have half his power and half his czardom.

And the people came in crowds - but none of them could read the prayers for the dead over her, it was impossible. Every evening a man went into the church, and every morning they swept out his bones, for there was naught else of him remaining. And the Czar was very wroth.

"All my people will be devoured," cried he. And he commanded that all the foreign merchants passing through his realm should be made to read prayers for the dead over his daughter's body. "And if they will not read," said he, "they shall not depart from my kingdom."

So the foreign merchants went one by one. In the evening a merchant was shut up in the church, and in the early morning they came and found and swept away his bones. At last it came to the turn of the young man's uncles to read the prayers for the dead in the church. They wept and lamented and cried: "We are lost! we are lost! Heaven help us!" Then the eldest uncle said to the lad: "Listen, g^ood simpleton! It has now come to my turn to read prayers over the Tsarivna. Do thou go in my stead and pass the nigh^t: in the church, and I'll give thee all my ship." - "Nay, but," said the simpleton, "what if she tear me to pieces too? I won't go!" - But then St. Michael raid to him: "Go and fear not! Stand in the very middle of the church fenced round al out with thy laths end boards, and take with thee a basket: full of pears. When she rushes at thee, rake and scatter the pears, and it will take her till cockcrow to pick them all up. But do though go on reading thy prayers all the time, and look not up, whatever she may do."

When night came, he took up his laths and boards and a basket of pears, and went to the church. He entrenched himself behind his boards, stood there and began to read. At dead of night there was a rustling and a rattling. O Lord! what was that? There was a shaking of the bier--bang! bang! - and the Tsarivna arose from her coffin and came straight towards him. She leaped upon the boards and made a grab at him and fell back. Then she leaped at him again, and again she fell back. Then he took his basket and scattered the pears. All through the church they rolled, ale after them, and she tried to pick them up till cockcrow and at the very first "Cock--a-doodle-doo!" she got into her bier again and lay still.

When God's brigh^t day dawned, the people came to clean out the church and sweep away his bones; but there he was

reading his prayers, and the rumor of it went through the town and they were all filled with joy.

Next night it was the turn of the second uncle, and he began to beg and pray:

"Go thou, simpleton, in my stead! Look now, thou hast already pissed a night there, thou mayest very well pass another, and I'll give thee all my ship."

But he said:

"I won't go, I am afraid."

But then St. Michael said to him again:

"Fear not, but go! Fence thee all about with thy boat s, 'and take with thee a basket of nuts. When she rushes at thee, scatter thy nuts, and the nuts will go rolling all about the church, and it will take her till cockcrow to gather them all up. But thou go on reading thy prayers, nor look thou up, whatever may happen."

And he did so. He took his boards and the basket of nuts, and went to the church at nightfall and read. A little after midnight there was a rustling and uproar, and the whole church shook. Then came a fumbling round about the coffin - "Bang, bang!" up she started and made straight for him. She leaped and plunged, she very nearly got through the boards. She hissed, like seething pitch, and her eyes glared at him like coals of fire, but it was of no use. He read on and on, and didn't once look at her. Besides he scattered his nuts, and she went after them and tried to pick them all up till cockcrow. And at the first "Cock-a-doodle-doo!" she leaped into her coffin again and pulled down the lid. In the morning the people came to sweep away his bones, and lo! they found him alive.

The next night he had to go again in the third uncle's stead. Then he sat down and cried and wailed:

"Alas, alas! what shall I do? 'Twere better I had never been born?"

But St. Michael said to him:

"Weep not, 'twill all end happily. Fence thyself about with thy boards, sprinkle thyself all about with holy water, incense thyself with holy incense, and take me with thee. She shall not have thee. And the moment she leaves her coffin, do thou jump quickly into it. And whatever she may say to thee, and however she may implore thee, let her not get into it again until she says to thee: 'My consort!'"

So he went. There he stood in the middle of the church, fenced himself about with his boards, strewed consecrated poppy-seed around him, incensed himself with holy incense, and read and read. About the middle of the night a tempest arose outside, and there was a rustling and a roaring, a hissing and a wailing. The church shook, the altar candelabra were thrown down, the holy images fell on their faces. O Lord, how awful! Then came a "Bang, bang!" from the coffin, and again the Czarivna started up.

She left her coffin and fluttered about the church. She rushed at the boards and made a snatch at him, and fell back; she rushed at him again, and again she fell back. She foamed at the mouth, and her fury every instant grew worse and worse. She dashed herself about, and darted madly from one corner of the church to the other, seeking him everywhere. But he skipped into the coffin, with the image of St. Michael by his side. She ran all over the church seeking him.

"He was here--and now he's not here!" cried she. Then she ran further on, felt all about her, and cried again: "He was here--and now he's not here!" At last she sprang up to the coffin, and there he was. Then she began to beg and pray him: "Come

down, come down! I'll try and catch thee no more; only come down, come down!"

But he only prayed to God, and answered her never a word. Then the cock crew once:

"Cock a-doodle-doo!"

"Alas! Come down, come down, my consort!" cried she.

Then he came down, and they both fell on their knees, and began praying to God, and wept sore and gave thanks to God because He had had mercy on them both.

And at dawn of day crowds of people, with the Czar at the head of them, came to the church.

"Shall we find him reading prayers, or shall we only find his bones?" said they.

And lo! there they both were on their knees, praying fervently to God. Then the Czar rejoiced greatly, and embraced both him and her. After that they had a grand service in the church, and sprinkled her with holy water, and baptized her again, and the unclean spirit departed from her. Then the Czar gave the young man half his power and half his kingdom; but the merchants departed in their ships, with their nephew on board.

They lived together, and time went on, and the young man still remained a bachelor, and was so handsome that words cannot describe it. But the Czar lived alone with his daughter. She, however, grew sadder and sadder, and was no longer like her former self, so sorrowful was she. And the Czar asked her, saying:

"Wherefore art thou so sorrowful?"

"I am not sorrowful, father," said she.

But the Czar watched her, and saw that she was sorrowful, and there was no help for it. Then he asked her again:

"Art thou ill?"

"Nay, dear dad," said she. "I myself know not what is the matter with me."

And so it went on, till the Czar dreamed a dream, and in this dream it was said to him:

"Thy daughter grieves because she loves so much the youth who drove the unclean spirit out of her."

"Then the Czar asked her: "Dost thou love this youth?"

And she answered:

"I do, dear father."

"They why didst thou not tell me before, my daughter?" said he.

Then he sent for his heydukes, and commanded them, saying:

"Go this instant to such and such a kingdom, and there ye will find the youth who cured my daughter; bring him to me."

Then they went on and on until they found him, and he took just the same laths and boards that he had had before, and went with them. The Czar met him, and bought all his boards, and when they split them in pieces, lo! they were full of precious stones. Then the Czar took him to his own house, and gave him his daughter. And they lived right merrily together.

THE THREE BROTHERS

Serbian folktale

(Translation: Csedomille Mijatovies)

There was once upon a time an old man whose family consisted of his wife, three sons, and a daughter. They were exceedingly poor, and finding that they could not possibly all live at home, the three sons and th^e daughter went out into the world in different directions to find some means of living. Thus the old man and his wife remained alone...

In the meantime the sons and the daughter had been working each in a different part of the world. When, how-ever, they had been away from their home nine years, they all, as if by common consent, conceived an ardent desire to go hack once more to their father's house. So they took the whole of the savings which they had laid up in their nine years' service, and commenced their journeys home-wards.

On his travels the eldest brother met with three gypsies, who were teaching a young bear to dance by putting him on a red-hot plate of iron. He felt compassion for the creature in its sufferings, and asked the gypsies *why* they were thus tormenting the animal. 'Better,' he said, 'let me have it, and I will give you three pieces of silver for it!' The gypsies accepted the offer eagerly, took, the three pieces of silver, and gave him the bear. Traveling farther on he met with some huntsmen who had caught young wolf, which they were about to kill. He offered them, also, three pieces of silver for the animal, and they, pleased to get so much, readily sold it. A little further still he met some shepherds, who were about to hang a little dog. He was sorry for the poor

brute, and offered to give them two pieces of silver if they would give the dog to him, and this they very gladly agreed to.

So he traveled on homeward, attended by the young bear, the wolf-cub, and the little dog. As all his nine years' savings had amounted only to nine pieces of silver, he had not but a single piece left.

Before he reached his father's house he met some boys who were about to drown a cat. He offered them his last piece of money if they would give him the cat, and they were content with the bargain and gave it up to him. So, at last, he arrived at his home without any money, but with a bear, a wolf, a dog, and a cat.

Just so, it had happened with the other two brothers. By their nine years' work they had only saved nine pieces of silver, and on their way home they had spent them in ransoming animals, exactly as the eldest brother had done.

The sister, in her nine years' service, had saved only five pieces of money. As she traveled homeward she met with a hedgehog who was buying from a mouse its iron teeth, offering in exchange for them its bone teeth and two pieces of money besides.

When she had listened a while to their bargaining, she said to the mouse, 'My dear little mouse, I offer you the hedgehog's teeth and three pieces of silver besides!'

The mouse instantly agreed to this bargain. So she caught the hedgehog, drew its teeth, and gave them, with three pieces of silver, to the mouse, who gave her in re-turn its iron teeth.

As she went on her journey she began to suspect that the mouse had deceived her. To see if this was so or not she determined to make trial of the teeth, and, going a little aside from the road, she found a thick oak-tree and began to bite at it. It seemed to her that she had hardly begun to gnaw at the tree

when it already commenced shaking, and threatened to fall. Seeing this, she was satisfied that she had really got the iron teeth, and so went on her journey quite contented.

Before she reached her father's house she observed a mouse sharpening its teeth upon a stone. So she begged the mouse to lend her the stone, that she might sharpen her teeth also. The mouse, however, refused to do this unless she gave two pence. Without much reflection, she took out her last two pieces of money and handed them to the mouse, which gave her in return the stone to sharpen her teeth with.

They she resumed her journey homeward. As she walked, however, she reflected upon what she would say when her parents and brothers asked her where she had been, and how much she had saved during the nine years she had been from home.

When she reached home she found her three brothers already there with their treasures - that is to say, with their bears, wolves, dogs, and cats. Luckily for her, her brothers did not ask her how much she had saved, for they felt sure that she must have made large savings. They asked her only about her health, and how she had travel-led, and were all very glad that they were once again united together as a family.

This joy, however, did not last long. Soon after they had returned, the old father died. Then the three brothers consulted together, and decided to invest part of the money, which their father and mother had got from the robbers, in the purchase of three horses and one grass-field.

But their affairs did not go on very smoothly. One morning, instead of three horses in the stable they found only two; the third horse had been killed. Something had bitten it, sucked its blood, and devoured half of its body! And it was the finest of the three horses which had been killed. After this, the

brothers resolved for the future to keep watch every night in the stable. When night came, they consulted as to which of them should first keep guard, and the youngest brother said, 'I will do so.' Accordingly, after having supped, he went to the stable to sleep there. Just about midnight came into the stable a creature all in white, and jumped at once on the youngest horse and began to gnaw it. When the brother who was watching saw that, he was in a great fright, so much so, indeed, that without stopping to find the doors, he got out through a hole in the roof. Whilst he was thus making his escape, the monster killed the horse, sucked its blood, and ate up half the body.

Next day, when the elder brothers saw what had happened, they made a great lamentation over their loss. At night the eldest brother said to the second, 'Now do you go and keep a good watch, it is your horse that is in danger.' So the second brother went at once into the stable and lay down. Again, about midnight, the thing in white came in, and the watcher, as much frightened as his younger brother had been the night before, jumped up and escaped just as he had done. The monster, having bitten the horse, sucked its blood, and ate up half of it.

Next morning, when he saw what had happened, the eldest brother said that he would keep guard at night over the remaining horse. So at night he went into the stable, gave his horse plenty of hay, and placed himself in a corner to watch. Again, when it was about midnight, the same creature in white came in. Seeing it coming he was at first frightened, but soon rallied his spirits and stood, holding his breath, to see what would follow.

He saw that the thing in white looked something like his sister, and carried in its hand a whetstone. Coming up to the horse the monster bit it, sucked its blood, and, after having eaten up half the body, left the stable. All that time the eldest brother

had remained quiet, never stirring at all. Perhaps he did this from fear; perhaps, however, because he had resolved to be quiet, whatever might happen.

Next morning, when the younger brothers found that the horse had been killed and half devoured, during their eldest brother's watch, they began to laugh and to tease him with his loss. He told them that he, however, knew what they did not - who it was that had killed and eaten their horses; but that they must not speak a word about it to any one. He then told them that their own sister had slain their horse, and had sucked the blood. At first they re-fused to believe this; soon, however, they were convinced that it was true. And the proof came in this way.

One morning the two elder brothers went into the fields to work, and the younger remained at home. Their sister likewise remained at home, without knowing, how-ever, that her youngest brother was also in the house. The eldest brother on going out had directed the youngest to place a kettle with water on the fire to boil, and to keep stirring the fire under it. In case the water should turn to blood he was immediately to open the cellar, let out a little dog, and bid it follow the way which they had taken when they went into the fields.

When the two brothers were gone, the youngest went to walk in the yard, and on coming back heard a great noise and wailing in the house. So he went to the house-door and looked in through the keyhole; and what do you think he saw? His sister had cut her old mother's throat, and was just about to put the body on a spit to roast. On seeing this, he was terribly frightened, and ran to hide himself behind a large tub which stood in the kitchen. Shortly afterward his sister brought the spit out of doors, and put it before the fire to roast,* speaking aloud, 'I shall do the same with my three brothers, one after the other, and then I shall remain alone the mistress of the entire property.'

(*The kitchen in the cottages of Serbia and Bosnia is usually outside the house.)

When the roasting was done, she carried the spit with the body into the room, and leaning it against a wall, brought out the whetstone and began to sharpen the teeth.

The moment she went inside the house, the youngest brother j^umped up from his hiding-place, rushed to the door, and from the outside watched what she was doing. When he had seen this, he filled the kettle, stirred up the fire, and then hid himself near the furnace. Having sharpened her teeth, his sister ate up the body of her mother, all except the head. After she had finished her meal, taking the head in her hand, she went out to the kitchen. On seeing the fire burning so well, and the kettle filled with water, she became angry, and began to look about to discover whether any one was in the house. Suspecting one of her brothers might be there, she shouted aloud, calling her brothers by their names, and searched everywhere in the house. Luckily, however, she forgot to look by the side of the furnace, where her younger brother lay hidden. Not finding any one in the house, she then took her mother's head in her hand and ran out, following the way her brothers had gone to their work in the fields. As she ra^p she shouted, 'Wait a little! Don't think you have escaped me!'

The youngest brother, seeing his sister had run away, came out of his concealment to look at the water in the kettle. He saw the water had turned to blood, so he went quickly to the cellar and let out one of the little dogs which his sister feared more than all her brothers.

Having let the dog free, the youngest brother came back to the kettle, to see what would happen to the water on the fire. By this time all the water, which had turned to blood, was boiling

quickly, and throwing up a great number of bubbles; these bubbles rose the quicker the nearer the sister came to her two brothers in the field. When she was not more than five steps from them, however, she suddenly heard a noise, as if some one was running behind her; so she turned to look, and, seeing the dog coming, was terrified, and tried to save herself by climbing a tree which was close by. When, however, she caught at a branch, it broke in her hand, and she fell to the ground, and the same instant the dog rushed at her, and bit her into two pieces. The two brothers saw all this, but they were afraid to come near her lest she should again revive and attack them. Soon, however, seeing the dog was tearing her to pieces, they became convinced that she was really dead, so they came to the spot where she was, and took up her body and buried it, together with their mother's head, under the tree by which she had fallen.

After they had done this, the two brothers returned home, and told their youngest brother all that had happened. He, on his part, told them how the boiling water had turned to blood and at first bubbled up quicker and quicker, but how, after some time, it grew quieter, and, at length, turned again to water. Then the three brothers congratulated themselves at having got rid of their terrible sister.

THE FAMILY OF THE VURDALAK

A. K. Tolstoy
(Translation: Kenneth Kemp)

It was 1815 and all of the most distinguished members of European society had gathered in Vienna. But the Congress had come to an end.

The royalist émigrés were making preparations to return at last to their chateaux, the Russian soldiers to re-turn to their abandoned hearths, and the Polish patriots, still unsatisfied, to carry their love of Liberty to Krakow, where they could shelter it under the dubious independence which Prince Metternich, Prince Hardenburg and Count Nesselrode had arranged for them.

Just as the end of an animated ball, this reunion, once so alive, had dwindled to a few dandies who, fascinated by the charms of the Austrian women, had delayed their packing and again and again postponed their departure.

This gay society, of which I was a part, gathered twice a week in the chateau of the dowager princess of Schwarzenberg, several miles from the city, just beyond the little village of Hitzing. The grand style of the hostess, accentuated by her gracious hospitality and her refined manner, made our visits exceedingly pleasant.

Our mornings were reserved for walks; we all ate dinner together, either at the chateau or on the adjacent grounds and in the evening, seated around the fireplace, we would talk or tell stories. Any mention of politics was strictly forbidden. Everyone had had enough of that, so our tales were drawn either from the legends of our respective countries or from our own individual experiences.

One evening, after each of us had recounted some tale and when our moods had reached a state which was only heightened by the dim light and sudden quiet, the Marquis d'Urfe, an old emigre whom we all loved so well for his wit and his almost youthful manner, took advantage of the moment of silence and began to speak: "Your stories, my friends," he said to us, "are without a doubt astonishing, but in my opinion they are lacking in one essential element:

I doubt that one of you has seen with his own eyes the strange things which are being related here, or that one of you could testify to them on his honor as a gentleman."

"As for me, my friends, I only know one story of this sort, but it is at the same time so strange, so horrible, but so true, that it will suffice all by itself to frighten even the most skeptical among you. I had the misfortune to be simultaneously witness and actor and, though I do not ordinarily like to recall it, this time I will relate it to you voluntarily, if the ladies will permit me."

The assent was unanimous. Some apprehensive looks were directed toward the bright squares of light which the moon had begun to design on the floor, but soon our little group drew around the marquis and we all became quiet in order to hear his story. M. d'Urfe took a pinch of tobacco, sniffed it slowly and began as follows:

"Before beginning, Mesdames, I would beg your pardon if, in the course of my narration, it becomes necessary for me to talk of my own affairs of the heart more often than is becoming for a man of my age. But I must make mention of them in order for you to understand my narrative. The old may certainly forget themselves and it is certainly your own fault, Mesdames if, seeing such beauty in front of me, I am tempted to consider myself a young man once again. I will tell you, therefore, without further pre-amble, that in the year 1759 I was quite in

love with the beautiful duchess of Gramont. This love, which I then considered both deep and lasting, gave me no rest day or night and the duchess amused herself with her teasing as beautiful women so often do, thereby only adding to my torment. This went so far that, in a moment of spite, I requested and obtained a diplomatic mission to the Hospodar of Moldavia, who was then carrying on negotiations with Versailles over certain affairs, the explanation of which would be as boring as it would be useless. On the eve of my departure, I paid a call to the duchess. She received me less coolly than had been her custom and in a voice which 'betrayed a certain emotion she said:

"D'Urfe, you are making a great mistake. But I know you and I know that once you have made a resolution, you will not go back on it. Thus I ask only one thing of you: accept this little cross as a token of my friendship and wear it: always on your person until your return. It is a family heirloom and we value it highly." With a gallantry which may well have been out of place at such a moment, I kissed, not the talisman, but the charming hand which presented it to me, and I placed around my neck the cross which you see here, for I have not been without it from that day onward.

"I will not tire you, Mesdames, with the details of my voyage, nor with my observations concerning the Hungarians and the Serbs, people so poor and ignorant, but so brave and honest oppressed as they are by the Turks, they have forgotten neither their dignity, nor their ancient independence. Let it suffice for me to say that, having learned a bit of Polish during a journey to Warsaw, I quickly became conversant in Serbian; for these two idioms, just like Russian and Bohemian, are, as you no doubt are aware, nothing more than branches of one and the same language which we call Slavonic.

"So I knew enough of the language to make myself understood when I arrived one day in a village whose name would not be of the slightest interest to you. I found the inhabitants of the house at which I stopped most distressed in a way which seemed all the more strange in that it was Sunday, a day which the Serbian people traditionally devote to various pastimes such as dancing, shooting, or hunting. I attributed this tension on the part of my hosts to some misfortune which must have just come upon them, and I was going to retire for the evening when a man of about 30, tall and imposing, approached me and took me by the arm.

"Please come in, stranger,' he said to me, 'do not be discouraged by our sadness. You will understand it when you know its cause.'

"He proceeded to tell me that his old father, who was called Gorsha, a man of restless and intractable character, had gotten up from his bed one day and taken his old Turkish arquebus from the wall.

"Children,' he said to his two sons, George and Peter, 'I am going off into the mountains to join the per-suit, of that dog, Alibek.' (that was the name of a Turkish band of who for some time had been terrorizing the area). 'Wait ten days; for me, and if I do not return on the tenth, have a funeral mass said for me, for in that case, I shall have been killed. But,' the old Gorsha added, becoming even more serious, 'if (in this God protect you!) I should return after the ten days have passed, for your own sakes under, no circumstances must you allow me to enter the house. I command you in that case to forget that I was your father and to pierce me with an aspen stake, no matter what I might say or do, for in that case I will be only an accursed vurdalak who has come to drink your blood.'

"It would be appropriate, Mesdames, to explain that the vurdalaks, or Slavic vampires, are, in the opinion of the people, nothing but the dead bodies, which have departed from their graves in order to drink the blood of the living. In this, their habits are the same as all vampires, but they have another trait which makes them even more dread. They prefer the blood of their nearest relatives and closest friends who, once they have died, them-selves become vampires so that there are said to be cases in Bosnia and Hungary where whole villages were transformed into vurdalaks. The abbot Augustin Calmet, in his curious work on the supernatural, cites some frightening examples of just this. The German emperors on more than one occasion appointed commissions to clear up cases of vampirism. There were legal investigations; they exhumed bodies bloated with blood and they had them burned in public after piercing their hearts. Many of the magistrates who witnessed such executions testified to having heard the cadavers howl as the executioner drove a stake into their chests. They made formal depositions of the fact and corroborated their story with a signed oath.

"In light of this, Mesdames, it should be easy for you to understand the effect which Gorsha's words had on his sons. They both threw themselves at his feet and begged to be allowed to go in his place, but in response he merely turned his back on them and went out, singing the refrain of an old ballad. The day on which I arrived was the very last on which Gorsha could return and I hardly need mention the worry caused among his children.

"The family was a good and honest one. George, the older of the two sons, with quite distinctive masculine features, appeared to be serious and resolute. He was married and the father of two children. His brother, a handsome young man of

eighteen, from his features appeared to be more gentle than bold, and was evidently the favorite of his younger sister, Sdenka. Even apart from her unquestionable beauty, something about Sdenka reminded me of the duchess of Gramont from the very first. There was above all, a certain characteristic of the forehead which I have never seen anywhere except in these two people. It was a trait which, at first glance, might not seem at all attractive, but which after one has seen it several times, becomes almost irresistible.

"Whether because I was still young, or because this resemblance, together with a naive and very unusual spirit, had indeed had an effect on me, I had not been with Sdenka for two minutes before I already felt such affection towards her that my feelings could naught but become more tender if I were to prolong my stay in the village.

"We had all gathered in front of the house around a table set with cheeses and bowls of milk. Sdenka was spinning; her sister-in-law was preparing supper for the children, who were playing in the sand; Peter, with an affected carelessness, whistled as he cleaned his yatagan, or long Turkish knife. George was leaning on the table, his head between his hands and an anxious look on his face. He stared out at the road, but said nothing.

"As for me, overcome by the general melancholy, I looked sadly at the evening clouds, framing the golden background of the sky, and at a convent in the distance, half hidden by a black forest of pine.

"This convent, as I later learned, had once enjoyed some fame due to a miraculous picture of the Blessed Virgin, which, according to tradition, had been carried here by the angels and placed in an oak tree. But in the beginning of the last century, the Turks had invaded the country; they killed the monks and sacked the monastery. There remained only the walls and a

chapel, now tended by a few hermits. These latter showed the glory of the monastery to the curious and extended hospitality to pilgrims who, going on foot from one holy place to another, loved to stop at the convent of Our Lady of the Oak. As I said, I did not learn all this until later, for on that evening I had other things than Serbian archaeology on my mind. As often happens when one gives rein to one's imagination, I began to dream of times past, of those wonderful years of my childhood, and of my beautiful France, which I had left for such a distant and savage land.

"I dreamt of the duchess of Gramont, and, in order not to concede a special place to her, of several other contemporaries of your grandmothers whose memory, unbeknownst to me, had slipped into my heart alongside that of the charming duchess.

"Soon I had forgotten my hosts and their concerns.

"But suddenly George broke the silence.

"'Wife,' he said, 'at what time did the old man leave?'

"'At eight o'clock,' his wife answered, 'I heard the convent bell clearly.'

"'Good, then,' George replied, 'it can't be later than half past seven.' And he became silent, again fixing his eyes on the road which led away into the forest.

"I neglected to tell you, Mesdames, that, when the Serbs suspect someone of vampirism, they avoid calling him by his name or referring to him directly. For they believe that this would call him forth from the grave. Therefore for some time George, in referring to his father, called him only 'the old man.'

"Several moments of silence passed. Suddenly, pulling on Sdenka's aprons one of the children asked her:

"'Aunt, when will grandfather come home?'

"George struck him in response to so untimely a question.

"The child began to cry, but his younger brother spoke up in a voice at the same time astonished and afraid:

"Father, why don't you let us talk about grand-father?"

"Another slap closed his mouth. The two children began to cry; the others crossed themselves.

"And it was just then that I heard the convent bell slowly sound eight o'clock. Hardly had the last peal reached our ears when we saw a human form come out of the woods and walk towards the house.

"That's him! God be praised!' cried Sdenka, Peter and his wife.

"May God protect us!" replied George solemnly. 'How can we know whether the ten days have elapsed?"

"Everyone looked at him fearfully, but the figure continued to draw near. It was a large old man with a silver mustache; a pale, stern figure, dragging himself along painfully with the help of a stick. As he drew closer, George grew more somber. When he had come right up to us, the new arrival looked at his family with eyes which did not seem to see, for they were dull and sunken in their sockets.

"What?" he said in a hollow voice, 'Will no one get up to welcome me home? What can this silence mean? Can't you see that I have been wounded?"

"I noticed that the old man's left side was covered with blood.

"Help your father!" I said to George, 'and you, Sdenka, you should give him something to drink. He's al-most ready to collapse from exhaustion.'

"Father,' said George, approaching Gorsha, 'show me your wound. I know something about medicine; I can dress it for you.'

"He began to open his father's coat, but the old man pushed him away rudely and covered his side with both hands.

"Get back, you hurt me!"

"But you are wounded in the heart," cried George, quite pale; 'go on, take off your coat!' You must! You must, I tell you!"

"The old man got up.

"Just take care," he said barely audibly. 'If you even touch me, I will place my curse on you.'

"Peter pushed between George and his father.

"Leave him alone," he said, 'you can see that he is suffering.'

"Don't annoy him," his wife replied, 'you know that he never allowed that!'

"At that moment we saw a flock of sheep returning from the past re and making its way towards the house in a cloud of dust. Whether because the dog which was accompanying the flock didn't recognize its old master or for some other reason, the dog stopped when it saw Gorsha. Its hair bristled and it began to howl as though it saw something sups-natural.

"What's the matter with that dog?" asked the old man "even more irritated than before. 'What does all of this mean? Have I become a stranger in my own house? Have ten days in the mountains changed me so much that my own dogs don't recognize me?'

"Did you hear that?" George asked his wife. "'What's that?'

"He admits that the ten days have passed!"

"But no! He returned before the ten days were up."

"Alright, alright! But I know what has to be done." "And as the dog continued to howl: 'I want him killed,' Gorsha cried. 'Do you hear me?'

"George didn't move; but Peter got up, tears in his eyes, and took down his father's harquebus. He fired and the dog roiled over in the dust.

"That was my favorite dog,' he said in a low voice, 'I don't understand why father wanted it killed.'

"Because it deserved to be killed.' Gorsha replied. 'But it's cold, I want to go inside.'

"While all this was going on outside, Sdenka had prepared the old man a broth of brandy boiled with pears, honey, and raisins, but her father pushed it away gruffly. He showed the same aversion to a dish of mutton and rice, which George offered him and went off into the corner by the hearth, muttering something unintelligible between his teeth.

"A pinewood fire crackled in the hearth and its quivering gleam illuminated the figure of the old man, so pale and defeated and who, without this illumination, could have been taken for dead. Sdenka went over and sat down beside him.

"Father,' she said, 'you won't eat and you won't rest; could you tell us about your adventures in the mountains?'

"The young girl hoped to get a response, for she knew that the old man loved to talk about wars and fighting. A sort of smile appeared on the colorless lips, though his eyes remained expressionless, and, passing his hand through his handsome blond hair, he replied:

"Yes, Sdenka, yes. I would like very much to tell you all that happened to me in the mountains, but that will have to wait. For today, I am tired. I will tell you, however, that Alibek is no more and it was at my hands that he died. If anyone doubts that,' continued the old man, looking at his family, 'here is the proof!'

"And he opened the top of a pack which he carried on his back and pulled out a head, livid and bloody, no paler than his own' We all turned away in horror, but Gorsha gave it to Peter:

"'Here,' he said, 'hang this above the door for me so that all who pass may know that Alibek is dead and that the roads are clear of brigands, if, of course, you exclude the sultan's janissaries.'

"Peter obeyed with disgust.

"'I understand it all now,' he said, 'the poor dog which I killed was only barking because he smelled the dead flesh.'

"'Yes, he smelled dead flesh,' George replied somberly. He had left without being noticed and was just now returning, carrying what appeared to be a stake and placing it in the corner.

"'George, his wife said to him in a low voice, 'you won't, I hope...'

"'What are you doing?' his sister added. 'No, you won't do anything, will you?'

"'Leave me alone,' George answered, 'I know what I have to do and I won't do anything which isn't necessary.'

"By this time night had fallen. The family went off to bed in another part of the house, separated from my bedroom only by a very thin partition. I admit that all that I had seen during the evening had quite aroused my imagination. My lamp was out, but the moon shone brightly through a small, low window near my bed. It threw its pale beams onto the floor and walls, just as it does now, mesdames, in the parlor here. I wanted to sleep, but couldn't. I attributed my insomnia to the bright moon-light and looked around for something I could use as a curtain. I found nothing. Then, hearing voices behind the partition, I began to listen.

"'Go to sleep, wife,' said George, 'and you, Peter, and you, Sdenka. Don't worry about anything. I'll keep watch for you.'

"'But George,' his wife replied, 'it would be better for me to keep watch. You worked last night; you must be tired. And

anyway, I should stay up to take care of our son. You know that he hasn't been well since yesterday.'

"'But I don't think there is any need to sit up at all,' Sdenka said with her softest voice. 'Father has al-ready fallen asleep and you can see for yourself how calmly and peacefully he is sleeping.'

"'Neither one of you understands anything,' George said in a voice that admitted no reply. 'Got to sleep I say, and let me keep watch.'

"A profound silence followed. Soon I felt my eyelids getting heavy and I drifted into sleep.

"I thought I saw my door open slowly and the old Gorsha appear on the threshold. But I suspected his form rather than actually seeing it, for it was quite dark in the room from which he came. It seemed that his dull eyes were trying to determine my thought and to watch my breathing. He advanced first one foot and then the other. Then, very carefully, he crept towards me and with a final leap he was beside my bed. I felt an inexpressible horror, but a yet more powerful force kept me motionless. The old man leaned over me and drew so close that it seemed I could smell his cadaverous breath. But I made a supernatural effort, and then woke up, covered with sweat. There was no one in the room but, glancing towards the window, I *dis*-tinctly saw the old Gorsha, who, with his face pressed against the windowpane, was fixing his frightening eyes on me. I had enough strength not to cry out and had the presence of mind to remain in bed, as though I had seen nothing. However, the old man appeared to have come only to assure himself that I was sleeping, for he made no attempt to enter. After looking at me intently for sometime, he drew back from the window. I heard him enter the next room. George was asleep and he was snoring

loudly enough to shake the walls. Just then the child coughed and I could hear Gorsha's voice:

"You're not sleeping, little one?" he asked.

"No, grandpa, the child answered. 'I'd like to talk with you!'

"You'd like to talk with me? But what do you want to talk about?"

"I want you to tell me about how you fought the Turks, because I want to fight the Turks, too."

"I thought so, and I brought you a little yatagan which I will give you tomorrow."

"Oh, grandpa, give it to me right away since we're not sleeping!"

"But why didn't you talk to me this evening?" "Because papa wouldn't let me."

"Your father is cautious. So, you would like to have your little yatagan?"

"Yes, I'd like that very much, but only not here; Papa would wake up!"

"But where then?"

"If we can go outside, I promise to be very good and not to make any noise at all!"

"I thought I heard Gorsha laugh, and I did hear the child get up from his bed. I didn't believe in vampires, but the nightmare which I had had, left its effect. Not wanting to do anything that I would be sorry for later, I got up and pounded on the partition with my fist. It should have been sufficient to wake the rest of the family, but nothing indicated that they had heard. I rushed to the door, determined to save the child, but I found it locked from the outside and the bolt stayed fast despite my efforts to release it. As I was trying to force the door open, I saw the old man go past my window with the child in his arms.

"Wake up! Wake up!" I cried as loudly as I could. I pounded harder on the partition. But only George heard. "Where is the old man?" he asked.

"Go quickly," I cried to him, "he has carried off your child!"

"With one blow George kicked down the door to his room, which had been locked from the outside just as mine had been, and he ran off towards the woods. I finally succeeded in waking Peter, his sister-in-law, and Sdenka. We gathered in front of the house and, after several minutes, we saw George returning with his son. He had found him unconscious along the highway, but soon the child came to and didn't seem to be any worse off than before. Pressed with questions, he answered that his grandfather had done him no harm, that they went out together to talk, but that once outside, he lost consciousness without knowing how. As for Gorsha, he had disappeared.

"As you can imagine, no one got back to sleep.

"The next day I learned that the Danube, which crossed the highway a quarter of a league from the village, had become blocked by drifting ice, something that always happens in these countries towards the end of autumn and at the beginning of spring. It would be impossible to cross for several days and thus I couldn't possibly leave. Even if I could have, curiosity, together with an attraction to Sdenka, which was even more compelling, would have kept me. The more I saw of Sdenka, the more I came to love her. Not- I am not one of those who believe in those sudden and irresistible passions of which we so often read in contemporary novels. But I do believe that there are cases where love develops more rapidly than usual. There was Sdenka's striking beauty, there was her singular resemblance to the Duchess of Gramont, whom I had fled in Paris only to find again in such picturesque attire and speaking such a strange but

melodic language. There was the distinctive characteristic of her forehead for which I had twenty times wanted to kill myself. All this, together with the singular nature of my situation and the mysteries which surrounded me, caused a certain feeling to develop in me, a feeling which, in other circumstances, would have manifested itself only vaguely... and fleetingly.

"During the day I heard Sdenka talking with her younger brother.

"'What do you think of all this,' she said, 'Are you suspicious of father, too?'

"'I don't dare to be suspicious,' Peter answered. 'And especially not since the boy said that father did him no harm. And as for his disappearance, you know that he never accounts for his absences.'

"'I know,' replied Sdenka, 'but in that case we shall have to save him. You know George...

"'Yes, yes, I know him. Talking to him wouldn't do any good, but we can hide the stake and he won't be able to get another, because there is only one aspen on this side of the mountains.'

"'Yes, let's hide the stake. But don't let the children know. They might accidentally tell George!'

"'Yes, we'll have to keep it from them,' Peter said. And they left.

"The night came without our having learned anything of the old man. I was stretched out on my bed, just as on the previous night, with the moon shining brightly into my room. As sleep began to scramble my thoughts, I sensed as if by instinct the approach of the old man. I opened my eyes and saw his livid figure pressed against my window.

"This time I wanted to get up, but I couldn't. It seemed that my entire body was paralyzed. After having looked at me

carefully, the old man went off. I heard him walk around the house and knock quietly on the window of the room in which George and his wife were sleeping. The child rolled over in his bed and moaned in his sleep. There were several minutes of silence. Then again I heard a knock at the window. The child moaned again and woke up.

"Is it you, grandpa?" he said.

"It's me," a quiet voice answered, "and I'm bringing your little yatagan."

"But I can't go out. Papa won't let me!"

"You don't have to go out, just open the window for me and come give me a hug!"

"The child got up and I heard him open the window. Then gathering all my energy, I jumped out of bed and rushed to pound on the partition. George was up in a moment. I heard him swear and his wife let out a cry. Soon the whole family was gathered around the still child. Gorsha had disappeared, just as on the preceding night. With great effort we managed to bring the child back to consciousness but he was quite weak and could breathe only with difficulty. The poor child did not know what had caused him to lose consciousness. His mother and Sdenka blamed it on fear of being caught talking to his grand-father. As for me, I said nothing. Once the child was calmed, the whole family went back to bed, except for George.

"Towards dawn I heard him wake his wife. There was some hushed conversation. Sdenka joined them and I heard her sob along with her sister-in-law.

"The child was dead.

"I will pass over the despair of the family in Silence. No one put the blame on the old Gorsha. At least they didn't talk about him openly.

"George was quiet, but his ever somber expression now took on a new, more terrible aspect. For two days the old man was not seen. On the night following the third day (the day on which the child had been buried) I thought I heard footsteps near the house and the voice of an old man calling to the little brother of the dead child. It also seemed that, for a moment, I saw the face of the old man pressed against my window, but I couldn't decide whether this was real or only the effect of my imagination, because the moon was not as bright as it had been. I felt it my duty to tell George about this right away. He questioned the child, who answered that he had in fact heard the voice of his grandfather calling to him and had seen him through the window. George gave the child strict instructions to wake him if the old man should appear again.

"But all these developments didn't in the least affect my feelings towards Sdenka.

"During the day, I had not had a chance to talk to her alone. But as the night approached, the idea that I would soon be leaving grieved me. Sdenka's room was separated from mine by a kind of pathway between the street on one side and the courtyard on the other.

"My hosts were asleep and I decided to take a walk in the country to take my mind off all that had occurred. As I stepped out of my room, I noticed that Sdenka's door was ajar.

"I stopped involuntarily. A familiar rustling of a skirt made my heart beat faster. Then I heard her singing half-aloud. It was the farewell that a Serbian King sang to his love as he went off to war.

"'Oh, my young poplar,' said the old King, 'I am going to war and you will forget me.

"'The trees which grow at the foot of the mountain are slender and supple, but not so much as are you!

"Red are the fruits of the mountain ash as they sway in the wind, but your lips are redder than they.

"But me, I am an old oak, stripped of its leaves, and my beard is whiter than the foam on the Danube!

"And you will forget me, my soul, and I will die from grief, for the enemy will not dare to kill the old King!

"And the young girl answered: I swear to remain faithful and not to forget you. If I break my oath may you, after your death, come and drink all the blood of my heart!

"And the old king replied: So be it! And he went off to war. And soon the girl had forgotten him!...

"Here Sdenka stopped as though afraid to finish the ballad. I could not restrain myself any longer. That voice, so quiet, so expressive, was the voice of the duchess of Gramont... Without stopping to think, I pushed open the door and I went in. She was taking off a type of a casaque which the women of that country wear. Her blouse, embroidered with gold and red silk, and wrapped tightly around her waist by a plain, checked skirt, was all she was wearing. Her beautiful blond hair was loose. Without showing the least irritation at my brusque entry, she seemed confused and even blushed.

"'Why have you come?' she asked me, 'and what will they think if they find you here?'

"'Sdenka, my soul,' I said to her, 'be calm; all around us are asleep, only the crickets in the grass and the channe-ton in the air can hear what I have to say to you.'

"'Oh, no, my friend, leave, leave! If my brother finds us together, I am lost!'

"'Sdenka, I will only leave when you have promised to love me always, as the young girl promised the king in the ballad. I am leaving soon, Sdenka, who knows when we will see each other again? Sdenka, I love you more than my soul, more

than my health... my life and my health are yours... won't you give me one hour in exchange?"

"A lot can happen in an hour,' Sdenka said pensively, but she left her hand in mine. 'You don't know my brother,' she continued with a shudder, 'I have a feeling that he will come.'

"Calm yourself, Sdenka,' I told her, 'your brother is tired from his vigils. The wind which blows in the treetops has made him drowsy; he is sleeping soundly, the night is long and I only ask you for an hour! Well then, good-bye... perhaps forever!'

"But no, not forever!' Sdenka said quickly; she drew back as if frightened by her own voice.

"Oh, Sdenka!' I exclaimed, 'I see no one but you, I hear no one but you. I am no longer master of myself; for-give me, Sdenka!' And like a fool I pulled her close to me.

"Oh! You are not my friend,' she said, pulling away and taking refuge in the opposite corner of the room. I don't know what I answered. I was sorry for my audacity, not so much because it wouldn't help in such a situation, as because, in spite of my feelings, I could not help but have a sincere respect for Sdenka's innocence.

"I had, it is true, at first tried several of those compliments which the young ladies of our own time find so pleasing, but soon I grew ashamed of them and renounced them, seeing that the simplicity of this girl kept her from understanding that which you, Mesdames, have guessed right away, as can be seen from your smiles.

"I was there, in front of her, not knowing what to say to her, when all of a sudden I saw her shudder and fix her eyes on the window with a look of horror. I followed her eyes and distinctly saw the figure of Gorsha, standing very still and observing us from outside.

"At the same moment I felt a heavy hand on my shoulder. I turned around. It was George.

"What are you doing here?" he demanded.

"Disconcerted by this curt address, I showed him his father who was watching us through the window and who disappeared as soon as George looked at him.

"I heard the old man and I came to warn your sister,' I told him.

"George looked at me as though trying to read the depths of my soul. Then he took me by the arm and led me to my room, where he left without saying a word.

"The next day the family was gathered in front of the house around a table covered with milk and cheeses.

"Where is the child?' asked George.

"He's in the yard,' his mother answered, 'he's playing alone with his favorite toy, pretending to fight the Turks.'

"Hardly had she said this when, to our great surprise, we saw Gorsha come out of the tree line, walk slowly to-wards us and sit down at the table just as he had done on the day of my arrival.

"Welcome, father,' murmured his daughter-in-law in a voice that was hardly intelligible.

"Yes, welcome home,' repeated Sdenka and Peter in a low voice.

"Father,' said George firmly, 'we were waiting for you to say grace.'

"The old man turned away, frowning.

"Say grace, now!' George repeated, making the sign of the cross, 'or by St. George...'

"Sdenka and her sister-in-law leaned towards the old man and begged him to say the prayer.

"No," said the old man. "No. He doesn't have the right to order me around and if he insists, I will lay my curse on him!"

"George got up and ran into the house. Soon he re-turned with fury in his eyes.

"Where is the stake," he cried. "Where have you hid-den the stake?"

"Sdenka and Peter exchanged glances.

"Corpse!" George cried, addressing the old man, "what have you done with my son? Why have you killed my child? Give me back my son! Corpse!"

"Saying this, he grew more and more pale. His eyes flashed.

"The old man looked at him angrily, but did not move. "Oh, the stake, the stake!" cried George. "Let whoever has hidden it take the responsibility for the misfortunes which are about to fall upon us!"

"At that moment we heard the joyful cries of laughter of the younger child and we saw him arrive riding horse-back on a large stake which he dragged behind him, with his little voice yelling the battle cry which Serbs use when they attack their enemies.

"George grabbed the stake from his son and rushed towards his father. The latter let out a yell and ran off towards the woods with a speed so fast that it seemed supernatural.

"George followed him across the field and soon they were out of sight.

"The sun had set when George returned to the house, pale as a ghost and with his hair bristling. He sat near the fire and I thought I heard his teeth chatter. No one dared to ask him what has happened. About the time when the family usually went off to bed he seemed to regain his energy and, taking me to the side, said quietly:

"My dear guest, I have just come from the river. There is no more ice, the road is clear. There is no reason for you to stay any longer. It is pointless,' he added, glancing at Sdenka, 'to bid my family farewell. They wish you through me all the very best, and I hope that you will remember us kindly. Tomorrow morning at daybreak you will find your horse saddled and your guide ready to follow you. Good-bye. Remember your host from time to time and pardon him if your stay here was not as pleasant as would have been desirable.'

"Right then George's features seemed to reveal something almost cordial. He led me to my room and we shook hands for the last time. Then he suddenly shuddered and his teeth began chattering as if he were shivering from cold.

"Remaining alone, I could not possibly sleep, as you can well imagine. Other things were on my mind. I had fallen in love many times in my life. I had felt tenderness, spite, jealousy, but never, not even in parting with the duchess of Gramont, had I felt a sadness such as the one which rent my heart at this moment. By sunrise, I was dressed for my journey and wanted to try to see Sdenka for the last time. But George was waiting for me outside the door. There was no chance of my seeing her.

"I jumped onto my horse and galloped off. I promised myself that, on my return from Jassy, I would come through the village again and this hope, as distant as it was, began to distract me from my sadness. I began to look forward to my return and, in my imagination, I was planning all the details when my horse shied and nearly threw me to the ground. The animal stopped short, reared on its hind legs and whinnied in alarm. I looked closely and, a hundred paces in front of me, I saw a wolf digging in the ground. The noise I made scared him off and I sank my spurs into the sides of my mount, trying to get him going again, I noticed, however, a newly-dug pit where the wolf had been

digging. Furthermore, I seemed to make out the end of a stake, sticking several inches out of the ground. However, I am not sure of any of this, for I passed by very quickly."

Here the marquis stopped and took a pinch of tobacco.

"Is that all?" the ladies asked.

"Heavens, no!" M. d'Urfe answered. "All that which I have just retold is still very painful to recall and I would give anything to have been spared from it.

"The business which brought me to Jassy kept me much longer than I had expected. I did not finish for six months. What can I tell you? It is hard to admit, but is true nonetheless, that there are few lasting feeling⁷; here on earth. My successes in my negotiations, the encouragement which I received from Versailles, politics, in a word, that villain, politics, which has become so boring of late, all of these hastened to weaken my memory of Sdenka. More-over, the wife of the Hospodar, who was not only quite beautiful but fluent in French as well, had from the be-ginning paid me the honor of singling me out from among the other young foreigners who happened to be in Jassy at the time. Brought up as I had been in the traditions of French chivalry, my Gaullish blood was revolted by the idea of being ungrateful for the benevolence which this beautiful woman showed me. Therefore I responded courteously to the advances which were made towards me and, in order to further the interests and the rights of France, I began by identifying myself with those of the Hospodar.

"Recalled to my country, I took the same road which had brought me to Jassy.

"I had quite forgotten both Sdenka and her family when one evening, riding through the country, I heard a bell sound eight o'clock. The bell sounded somehow familiar and my guide told me that it came from a convent a little ways off. I asked him

about it and learned that it was called 'Our Lady of the Oak.' I forced my horse to quicken his pace and soon we were knocking at the door of the convent. The hermit came to let us in and then led us to the section for foreigners. I found it so full of pilgrims that I lost any interest in spending the night there so I asked whether I might not find a bed in the village.

"You will find more than one,' the hermit answered with a deep sigh, 'thanks to that miscreant Gorsha, there are whole houses empty.'

"What is this?' I asked. 'The old Gorsha was seen again?'

"Oh, no! He was buried once and for all with a stake through his heart. But he had drunk the blood of George's son. The child came back one night, crying at the door and saying that he was cold and wanted to come in. His foolish mother, even though she had buried him herself, did not have the courage to send him back to the cemetery, so she let him in. Then he rushed at her and drank her blood. Buried in turn, she came back to drink the blood of her second son, then of her husband, and finally of her brother.

"And Sdenka?' I asked.

"She went mad from sorrow, the poor child. Please, let us not talk about her.'

"The hermit's answer was not hopeful and I didn't dare to repeat my question.

"Vampirism is contagious,' the hermit continued, making the sign of the cross. 'Many of the families in the village have been infected; some are dead down to their last member and I would advise you to stay in the convent, for if the vurdalaks don't kill you during your night in the village, the fear of them alone will certainly whiten your hair by the time I sound the morning bells. I am nothing but a poor monk,' he continued, 'but the generosity of travelers has made it possible for me to care for

their needs. I have some very good cheeses, and some dry raisins which will make your mouth water just to look at them. I have wine from Tokay every bit as good as that served by His Holiness, the Patriarch!"

"It seemed to me that the hermit had turned innkeeper. I thought that he had told me such sad stories on purpose to make me more willing to imitate those travelers who had enabled this holy man to care for their needs.

"And furthermore, the word 'fear' had always affected me as a call to battle. I would have been ashamed of my-self if I had not left immediately. My guide, quite afraid, asked my permission to remain behind and I willingly let him.

"It took me about a half-hour to get to the village. I found it deserted. Not a light was to be seen in the windows, not a song was to be heard. I rode in silence past the houses of the village, of which most looked familiar, until I arrived at George's. Out of sentimentality or out of youthful audacity, I decided to spend the night there.

"I dismounted and knocked at the main gate. No one answered. I gave the door a push and it opened, its hinges creaking. I went into the courtyard.

"I tied my horse, still saddled, in the shed, where I found a night's supply of oats and I walked resolutely to-wards the house. "The doors were all open and the rooms seemed uninhabited. Sdenka's room, however, seemed to have been abandoned only the evening before. Some clothes were still strewn about on the bed. Several jewels which I had given her, among which I recognized a little enamel cross which I had bought in Pest, shone on the table in the light of the moon. I could not help but feel my heart sink as I realized that my loved had passed. However, I wrapped up in my coat and stretched out on the bed. And soon I fell asleep. I don't remember the details of my dream

but I do remember that I dreamt of Sdenka, as beautiful, innocent and loving as before. How, I asked myself, could I have abandoned this poor girl who loved me? How could I have forgotten her? Then, her image blended with that of the duchess of Gramont and I saw in these two images one and the same person. I threw myself at Sdenka's feet and I begged her forgiveness.

"And so my dream continued, until I was half-awakened by a pleasant sound resembling the sound of the breeze blowing through a cornfield. I seemed to hear the ears of corn brushing melodiously against each other and the song of the birds mingling with the rushing of the waterfall and the whispering of the trees. Then it seemed that this medley of sounds was nothing more than the rustling of a woman's dress and at this thought I stopped. I opened my eyes and I saw Sdenka next to my bed. The moon was shining so brightly that I could make out even the least details of the features which had once been so dear to me, but which only my dream had brought me to appreciate fully. I found Sdenka even more beautiful than before. She was dressed just as she had been the last time I had seen her alone: just a blouse, embroidered with gold and silk, and a skirt, tightly wrapped around her hips.

"Sdenka!" I exclaimed, sitting up. 'Is it really you, Sdenka?'

"Yes, it's me,' she replied in a soft, sad voice. It is indeed your Sdenka, whom you had forgotten. Oh, why didn't you return sooner? It's too late now, you must leave; if you delay even a moment you are lost! Good-bye, my friend, good-bye forever!'

"Sdenka,' I answered her, 'You have certainly been unfortunate. They told me at the convent. But, come let's talk together and that will make you feel better.'

"My friend,' she said, 'you don't have to believe everything they say about us; but leave, leave as quickly as possible, because if you stay here your fate is sealed.'

"But, Sdenka, what is this danger which is threatening me? Can't you give me an hour, just one hour to talk with you?"

"Sdenka shuddered and something strange came over her.

"Yes,' she said, 'one hour. One hour, just like when I was singing that ballad about the old king and you came into my room. Is that what you mean? Very well, then, I'll give you an hour.'

"But, no,' she said suddenly, recovering her former self. 'Leave! Go away! Go quickly, I tell you!' "A savage energy animated her features.

"I couldn't understand what made her act the way she did, but she was so beautiful that I resolved to stay in spite of her. Acceding at last to my entreaties, she sat down next to me and we talked of times past. Blushing, she admitted that she had loved me from the day of my arrival. However, little by little, I noticed a great change in her. Her former reserve had been replaced by a strange carelessness. Her look, once so timid, had suddenly become more bold. I noticed with surprise that her manner had lost much of the modesty that it had once had.

"Could it be possible, I asked myself, that Sdenka was not as pure and innocent as she had seemed six months before? Could it be that she had only acted that way for fear of her brother? Had I really been so fooled by her supposed virtue? But then, why should I promise to leave? Could this be some refined form of coquetry? And I thought I knew her! But that's not so important. If Sdenka was not the Diana I had thought her to be, I could certainly compare her to another divinity, no less lovely and, for that matter, I would prefer the role of Adonis to that of Acteon.

"If this classical allusion, which I addressed to my-self, seems a little out of fashion, Mesdames, you must remember that that which I have the honor to relate to you took place in the Year of Our Lord 1758. Mythology was then the order of the day and I do not pride myself on being ahead of my time. Things have changed since then and it has not been so very long since the Revolution, in turning against the memory of paganism, as well as against the Christian religion, replaced mythology with a new goddess, Reason. This goddess, Mesdames, had never been my patron when I found myself in the presence of the fair sex, and at the time of which I am speaking, I found myself less disposed than ever to offering her sacrifices. I gave my-self completely over to my feelings for Sdenka and I responded joyfully to her enticements. Already some time had passed in quiet intimacy when, amusing myself by adorning Sdenka with jewels, I wanted her to put on the little enamel cross which I had found on the table. But as I held it out to her, she pulled back with a start.

"Enough of this childishness, my friend,' she said, 'Let's talk about you and your plans.'

"Sdenka's uneasiness made me begin to think. Looking at her more closely, I noticed that she no longer wore that cluster of little icons, reliquaries and packets of incense which the Serbs customarily wear from their infancy to the hour of their death.

"Sdenka,' I asked, 'where are the icons which you used to wear around your neck?'

"I lost them,' she replied impatiently and quickly changed the subject.

"I don't know what vague presentiment came over me just then. I wanted to leave but Sdenka held me back.

"Why is it,' she asked, 'that you asked me for an hour and now you are leaving after only a few minutes?'

"Sdenka," I said, 'you had good reason to ask me to leave; I think I hear some noise and I am afraid someone will walk in on or!'

"Calm down, my friend, everyone is asleep. It's only the cricket in the grass and the may-hue in the sky who can hear what I must say to you!'

"No, Sdenka, no! I must leave!...'

"Wait, wait! I love you more than my soul, more than my health; you told me that your life and your blood were mine!...'

"But your brother, Sdenka, your brother! I have a feeling that he will come!'

"Don't worry, my soul. My brother has been put to sleep by the wind which is blowing in the treetops. His sleep is heavy and the night is long. I only ask an hour!'

"As she said that, Sdenka looked so beautiful that the vague terror which I had felt began to give way to the desire to remain near her. A mixture of fear and delight impossible to describe filled my being. As I weakened, Sdenka grew even tenderer, so much so that I finally gave in and completely lowered my guard. However, as I had just told her, I have never been more than half-sensible and when Sdenka, noticing my reserve, proposed that I drive away the cold of the night with several glasses of wine which she said she had gotten from the good hermit, I accepted with an eagerness which made her smile. The wine had its effect. From the second glass, the bad impression made by the incident with the cross and the icons had completely vanished; Sdenka, with her beautiful hair half-braided and with her jewels glittering in the moonlight, seemed irresistible. I could hold myself back no longer and I took her in my arms.

"But then, Mesdames, occurred one of those mysterious revelations which I will never be able to explain but in the

existence of which experience has forced me to believe, even though, until that point, I would hardly have been inclined to give them credence.

"The force with which I threw my arms around Sdenka pressed one of the points of the cross which you are about to see into my chest. It was the very cross which the duchess of Gramont had given me upon my departure. The acute grief which I felt was like a ray of light rushing through my body. I looked at Sdenka and I saw that her features, once so beautiful, had been disfigured by death, such that her eyes no longer saw and her smile had become nothing more than an agonized convulsion as on the face of a corpse. At the same time I noticed in the room that nauseous odor which usually comes from poorly embalmed bodies. At last, the frightening reality became clear to me in all its ugliness and too late I remembered the warnings of the hermit. I understood well the precariousness of my situation and I sensed that everything depended on my courage and on my composure. I turned away from Sdenka in order to hide the horror which my features must have expressed. I glanced out the window, where I saw the infamous Gorsha, leaning on a bloody stake and fixing his horrible eyes on me. Through the other window I could see the pale figure of George, who, at that moment, bore a frightening resemblance to his father. Both of them seemed to be spying on me and I had little doubt that they would be upon me in a moment if I made the least attempt to escape. Therefore, I gave no indication that I noticed them and forced myself to continue paying Sdenka the same attentions which I had before my terrible discovery. Meanwhile I searched for a means of escape. I noticed that George and Gorsha had been exchanging signals with Sdenka and they had begun to grow impatient. Outside I heard a woman's voice and the cries of children, but

cries so horrid that they could have been taken for the cries of wild animals.

"'It's time to pack my things,' I said to myself, 'and as quickly as possible.'

"Addressing myself to Sdenka, I said in a voice loud enough to be heard by her hideous relatives:

"I am quite tired and would like to lie down and sleep for a few hours. But first I must go see whether my horse has eaten his provender. Please don't go anywhere. Wait here for me.'

"I kissed her cold, colorless lips and then left. I found my horse covered with foam. He had not touched the oats but the whinny he gave out when he saw me coming somewhat unnerved me, and I was afraid lest he betray my intentions. However, the vampires, who must have heard my conversation with Sdenka, had not yet become suspicious in the least. I checked to see that the courtyard gate was open and, jumping into the saddle, I dug my spurs into the side of my horse.

"As my horse rushed through the gates, I noticed that the group gathered around the house, of which the greater part were standing peering into the windows, was quite numerous. I think that my abrupt departure caught them off guard, and for some time I could hear only the uniform gal-lop of my horse in the quiet of the night. I even began to believe I could congratulate myself at the success of my ruse when, all of a sudden, I heard behind me a voice like a loud mountain storm. A thousand confused voices cried, howled and argued among themselves. Suddenly then all grew silent, as if having finally agreed, and I heard a rush of footsteps.

"I urged my horse onward. My heart was pounding and, as I was doing all I could to keep my wits about me, I heard a voice behind me:

"Stop! Wait! My friend, I love you more than my soul, I love you more than my health! Stop! Stop! Your blood is mine"

"At the same time I felt a cold puff of breath against my ear.

"My heart, my soul!" she said to me, 'I see no one but you. I feel no one but you. I am no longer master of myself. Excuse me, my friend, excuse me!'

"And, wrapping her arms around me, she tried to pull me backwards and to bite my throat. In the terrible struggle which ensued, I managed to keep her away only with great difficulty, but at last I managed to get ahold of her belt with one hand and her braid with the other. Then, standing up in my stirrups, I threw her to the ground!

"My strength had run out and I became delirious. A thousand shapes, distorted and horrible, were chasing me. George and his brother Peter took a short-cut and tried to block the road. They were unsuccessful and I was just about to breathe a sigh of relief when, turning around, I saw old Gorsha using his stake as a pole to bound forward, like a Tyrolian mountaineer crossing a chasm. Then his daughter-in-law, who was dragging her children behind her, threw him one of them. He caught the child with the end of his stake and threw it towards me with all his might. I avoided the blow but, with the instincts of a bulldog, the child attached himself to the horse's neck and it was only with great difficulty that I managed to pull him away. The other child was thrown towards me in the same way, but he fell in front of the horse and was trampled underfoot. I don't know what I saw then, but when I regained consciousness, it was broad daylight and I found myself lying at the side of the road next to my dead horse.

"Thus, Mesdames, ended a little romance which should have cured my curiosity for the novel once and for all. Perhaps

some of your grandmothers can tell you whether I was any wiser upon my return.

"Be that as it may, I still tremble at the idea that, had I succumbed to my enemies, I, too, would have become a vampire. But, fortunately, things did not come to that and, far from wanting to drink your blood, Mesdames, I ask nothing more, as old as I am, than that I be permitted to shed my own in your service."

THE VAMPIRE BAT

A PRESENTATION OF UNDESCRIBED HABITS AND REVIEW OF ITS HISTORY

By Raymond L. Ditmars and Arthur M. Greenhall

This article follows intensive studies of the vampire bat, *Desmodus rotundus*, during trips to Panama and Trinidad during 1933 and 1934, and observations of specimens in captivity from both areas. Between field reconnoiters, a thorough search of the literature has been made. The work has thus produced a quite complete history by bringing together recorded observations, references to studies of important pathogenic significance, and notes of studies made by the authors. Thus collectively clad, the vampire assumes a more interesting and specialized form than past description has accorded it.

The studies of *Desmodus* outlined here were suggested to the senior author in the summer of 1932 during a collecting trip in Central America. The trip was concluded with a call upon Dr. Herbert C. Clark, Director of the Gorgas Memorial Laboratory in Panama. Dr. Clark told about his work with Dr. Lawrence H. Dunn in proving the vampire bat to be the carrier of a trypanosome existing in the blood of cattle, to which cattle were resistant, but fatal to equines. As cattle ranged in large numbers with horses and mules at night, and bats indiscriminately attacked both, the working out of remedial measures was a highly important problem.

Several vampires were under observation at the Memorial Laboratory. They had been maintained for a number of months on a diet of blood obtained at a nearby slaughter-house and defibrinated to keep it in fluid condition. Here was a

demonstration of the practicability of maintaining this highly interesting species as an exhibit at the Zoological Park. Dr. Clark, however, could spare none of his specimens. All were needed to demonstrate the susceptibility of the vampire itself after biting infected cattle or being injected with the organisms. It was there indicated, and since proved, by Clark and Dunn, that after biting infected cattle, the bat continues its blood feasts night after night, but itself succumbs in a period of about 30 days.

The senior author decided to return to Panama the following summer and search the caves where vampires had been captured. Hence in August of 1933, accompanied by Arthur M. Greenhall, then a student at the University of Michigan, Panama was again visited and Dr. Clark provided guides to explore the Chilibrillo Caves in the Chagres Valley. We were informed that the caves were of limestone formation, with horizontal tunnels. In some parts these gave way to large chambers, from which again other tunnels led into the mountain. We were equipped with headband lamps and batteries carried on our belts.

In a shack near the caves was an illustration of the frequency with which humans may be bitten by vampire bats. A boy about 10 years old had been bitten five times during the week, and always on the under surface of his toes while he slept. He had bled profusely, and the earthen floor beneath his slatted bed was blood-stained each morning.

The route to the caves led through cattle trails in low, green tangle, with ankle-deep mud most of the way, as the period was the rainy season. There was a steep slope near the caves and a growth of rain-forest. The Panaman guides, pushing through barricades of vines, disclosed a hole in the ground. It appeared to be little more than the entrance to a coal chute. We slid in and found our-selves in a horizontal tunnel in which we could walk up-right in single file. The tunnel soon grew wider and higher,

the floor slippery with red mud. Through portions of this entering gallery there was swiftly flowing water, knee deep in places. It appeared to come through the sides, then to seep through crevices in the floor. By pointing a light overhead, a double procession of big bats could be seen, the two streams flying in opposite directions.

After we had worked forward a fair fraction of a mile, the subterranean stream gave way again to the slippery floor. The hallway became larger and now showed side galleries. The guides stopped there to assemble the handles of the nets by which the bats were to be taken. The atmosphere was unlike that of caves in the temperate latitudes; the air was hot, heavy, and sweetish, the latter condition resulting from the odor of thousands of bats. Common on the limestone walls were huge roaches, of pale, straw color. Another insect denizen, not apparent without search of nearby crevices, but possibly common enough, was a member of the hemiptera, of the genus *Triatoma*. This is a small, reddish, blood-sucking bug, coming under strong suspicion in recent studies of carrying the organism of Chagas fever, a disease produced by a trypanosome in human blood, diagnosed and discovered by Dr. Emilio Chagas. Here and there, in startling contrast on the walls, were spider-like creatures with a spread of limbs of 5 inches or more. These arthropods appear to be cave-dwelling members of the *Thelyphonidae*, to which the whip scorpion belongs.

We finally entered a big chamber, the arched ceiling of which appeared to rise about 50 feet. The ceiling looked smooth, yet it was rough enough to provide a hanging foothold for thousands of bats of several kinds. Each species hung in a cluster of its own, the smaller, insectivorous kinds and smaller fruit bats on the sides. Near the dome of the ceiling was a mass of spear-nosed bats (*Phyllostomus*), in a cluster about 15 feet in diameter.

These bats have a wing spread of about 20 inches and body the size of a rat. Our lights disturbed them and caused a great shuffling of wings and movement of innumerable faces. There was considerable chattering from these bats, and their teeth showed plainly.

The side galleries were also full of bats and we inspected these in search of the big carnivorous *Phyllostomus* which could not be captured in the high chamber. We caught 18 and "fought" them into a mesh cage. All the while we were watching for vampires, which may be distinguished by their habit of running along the vertical walls and darting into crevices to hide. In a deep side gallery we found bats of a kind not noted in the large chamber, but again no vampires. After several hours we retraced our way along the subterranean stream until, with a feeling of relief from the oppressive atmosphere, we saw a faint glow that showed we were close to the entrance of the cave.

After a breathing spell we sought and found the entrance to another cave shown on our chart. The route sloped easily toward a circular chamber fully 100 feet in diameter, though not more than 8 feet high. Here were hundreds of bats hanging in clusters, and all of one kind --a medium-sized spear-nosed bat of a fruit-eating species. They were not timid and could be closely approached before they took flight. When a hand was waved close to them the result was a pouring of winged bodies from the ceiling until the air was filled. Again we made an unsuccessful search of the walls for vampires.

The third cavern had an almost vertical entrance through a well-like shaft. There was not room enough to get down with the nets. We lowered ourselves into the hole, reached a horizontal turn-off, and on flashing our lamps against the wall, saw several bats run like rodents along the vertical surface, then

dart into crevices. We immediately identified them as vampires, but all escaped.

With lights turned out we waited a half hour, but the bats did not reappear. We explored another gallery and found a spot where a slender man might squeeze through. We were too fatigued to continue, however.

The only other passage sheered off at a ledge beneath which ran a channel of water, from wall to wall, which looked as if it were quite deep. There the day's reconnoiter ended.

The following morning we returned to the cave where the vampires had been seen and with much caution descended to the widened area, keeping the lights out and feeling our way. Ready with some small nets we had prepared the previous evening, we flashed the lights on the wall where the bats had been seen, but no vampires were anywhere in sight.

We reasoned that the vampires had retreated into the recesses of the tunnel with the deep water, or into the narrow shaft where only a slender man could get through. Greenhall worked into this small, horizontal shaft and saw several vampires in a widened space ahead. He captured two and the others made their way into the tunnel with the deep water, which connected with a passage ahead.

Of the two vampires captured, one soon died. It was half grown and possibly had been injured in the net. The other, an adult female, lived for approximately 4 months after capture and, slightly more than 3 months after being caught, gave birth to a single vigorous infant. While as yet we do not know the period of gestation, the length of time from capture of the mother to birth of the young shows a surprisingly long period of pregnancy for such a small mammal.

After obtaining the female vampire, we left for the Atlantic side of the Canal Zone. Dr. Clark provided two quarts of

defibrinated blood, fresh from the automatic refrigerator of his laboratory, but from that moment until we reached New York the vampire was a problem. We were naturally very keen to get it back alive. We were not worried about the 18 big carnivorous bats; they were feeding ravenously and fresh meat could be readily obtained. With an assortment of crates containing reptiles and amphibians, and cases of preserved specimens for the museums, we boarded a train for Colon. The defibrinated blood was in a package beside us, and the cage containing the vampire was swathed in black cloth. Dr. Clark had cautioned us to get the blood on ice again as soon as possible.

On the Atlantic side it was necessary for the senior author to stop 2 days at the Navy Submarine Base at Coco Solo to deliver several lectures. The commanding officer invited us to stay at his residence and here the defibrinated blood was place on ice, while the bat was domiciled in the garage. That night some of the blood was measured out in a flat dish. The amount would have filled a fair-sized wineglass. The bat hung head downward from the top of the cage when the dish was placed inside and would not come down to drink while we were there. Early the next morning we inspected the cage and found the dish nearly empty.

That routine never varied during the 10 days' voyage to New York, with stops at Colombian ports. We never saw the bat drink the blood, but in the quiet of the night she took her meal. At the Park the senior author decided to keep the vampire in the reptile house where the temperature was automatically maintained and the atmosphere was damp, like a greenhouse. In roomy quarters she quickly settled down. Blood was defibrinated in the Park's re-search laboratory and the dish was never placed in the cage until dark. For several weeks, however, despite cautious inspections with a flashlight, no observations of her vis-

its to the dish could be made, although at some time during the night the blood was consumed.

At last the vampire became tame enough to show a lively interest when the dish was placed in the cage. She would crawl down the mesh side a few steps, peer at the dish, then creep back to her favorite nook in a corner, where she would hang head downward, by one leg. Each night she came further down and wandered along the sides of the cage before retreating. Her deliberate motions were surprising: A slow stalk, head downward, and a retreat equally deliberate. Her subsequent actions added much to information gleaned from the history of the species.

When the blood had been set in the cage, the observer took his stand in what developed into a series of nightly vigils. Finally there came a night when the bat descended the side of the cage with her usual deliberation. Reaching the bottom, she started across the Floor with wings so compactly held that they looked like slender forelimbs of a 4-footed animal. Her rear limbs were directed downward. In this way her body was reared a full two inches from the floor. She looked like a big spider and her slow gait increased that effect. Her long thumbs were directed forward and outward, serving as feet. Anyone not knowing what she was would have been unlikely to suspect her of being a bat. In this trip to the dish it appeared that an unpublished habit of the vampire had been observed, and this, possibly, was the method the bat used for prowling over a sleeping victim in seeking a spot to use the highly perfected teeth in starting a flow of blood.

But other revelations were in store. Bending over the dish, the bat darted her tongue into the sanguineous meal. Her lips were never near the blood. The tongue was relatively long. It moved at the rate of about four darts a second. At the instant of

protrusion it was pinkish, but once in action it functioned so perfectly that a pulsating ribbon of blood spanned the gap between the surface of the fluid and the creature's lips. In 20 minutes nothing remained but a red ring at the bottom of the dish. The bat's body was so distended that it appeared spherical. She backed off from the dish, appeared to squat, then leap, and her wings spread like a flash. She left the floor and in a flying movement too quick for the eye to follow hooked a hind claw overhead and hung head down, in her usual position of rest. Gorged and inverted, she preened herself like a cat, stopping occasionally to peer out of the cage in the light of the single, shielded lamp to which she had become accustomed.

Summarized, these observations appear to add much to the history of *Desmodus*. In less than half an hour it had been demonstrated that the vampire can assume a walking gait as agile as a 4-legged animal; that the reason for its long thumb is its use as a foot on the wing stalk; that it is not a blood-sucking creature as has long been alleged; that it can gorge itself prodigiously and assume an inverted position to digest its meal.

The problem of recording these actions on motion picture film was at once considered. The outlook was doubtful. If the vampire had been hesitant about performing up to that evening in the illumination of a single, shielded light, it appeared that lights of enough actinic power for photography, yet tolerable upon the bat, would necessitate a slow introduction and increasing the strength of the lamps. The observer's plan was to build up the illumination, night after night, through a resistance coil, or dimmer.

Two weeks were spent in gradually increasing the strength of the light. Ultimately the bat tolerated three 50U watt bulbs, with a reflector. The scenes were exposed on 35 mm panchromatic film. The lens employed was a 4-inch Zeiss, with

long light-cone. Results were clear and satisfactory and the greater number of the illustrations accompanying this article are enlargements from the motion-picture scenes.

Since contentions as to new habits, based upon a single specimen, are far more satisfactory if they are after-word substantiated by observations of additional individuals, it was determined that field observations should be continued and additional vampires obtained during the summer of 1934. Meanwhile the junior author started a search of the literature for observations other than the mere statement *that* the vampire is a blood-sucking animal. This search, conducted in the library of the University of Michigan, revealed an interesting continuity of inferences concerning habits, and some authentic observations. Beginning with the earliest descriptions of the habits of the vampire bat, allegations point to a blood-sucking creature. This is seen in the writings of Aldrovandi, Show, Cuvier, Buffon, Geoffroy St. Hilaire, Swainson, Gervais, Hensel, Goeldi, Quelch, and others. Recent writers such as Gadow (1908), Duges (1911), and Herera (1911) have indicated that the vampire applies its lips to the wound made by specialized teeth, in order to pick up the ensuing flow of blood.

Charles Darwin appears to have been the first scientist to observe a vampire in the act of drawing blood and note its procedure with satisfactory clarity. He secured a bat and definitely recorded the sanguineous habits of *Desmodus*. Previous to this, several larger species of bats had been under suspicion. Darwin's (1890) observation, however, did not change the belief that *Desmodus* was a blood-sucking type. Nor could anything to the contrary be found in comparatively recent writing until the publication of an article by Dr. Dunn (1932) containing the following:

The vampire does not suck blood, as popularly believed, but takes it up with its tongue, seldom placing its mouth on the wound except when the latter is first made or when the bleeding is very slow. If the wound bleeds freely, the bat simply laps up the blood, hardly touching the tissues, while if the bleeding is scant the bat licks the wound.

Thus Dunn's observation, but a few years past, takes precedence, as far as could be found, in rectifying a long procession of erroneous inferences about the feeding habits of the vampire.

In further elucidation is a letter from Dr. Clark, dated April 18, 1934, and reading in part:

Our vampire does not suck the blood. It uses its tongue to collect the blood, in a back and forth motion, rather than as a dog or cat laps up water and milk. I have seen them feed from the edge of cuts on horses, but, of course, never got close enough under these conditions to see the tongue in action. Animal feedings offered the bats under laboratory conditions establish the fact that they lick the blood.

As to the quadrupedal gait of the vampire, apparently the first mention of it is in the works of the Rev. J. G. Wood (1869), who states that vampires can walk, rather than grovel like other bats, but the description is insufficient in indicating the habit.

Dr. William Beebe (1925), in his book outlining experiences in British Guiana, states:

We ascertained, however, that there was no truth in the belief that they (vampires) hovered or kept fanning with their wings ****. Now and then a small body touched the

sheet for an instant, then, with a soft little tap, a vampire alighted on my chest.

Slowly it crept forward, but I hardly felt the pushing of the feet and pulling of the thumbs as it crawled along. If I had been asleep, I should not have awakened.

Dr. Beebe's observation, though made in the dark, is good substantiation of the senior author's surmise about the soft gait of the bat in reconnoitering its prey. Dr. Beebe's description of the pushing of the feet and pulling with the thumbs does not however, define the actual action of the vampire, which walks, with body well elevated from the ground and the elongated thumbs used as feet.

In further substantiation of the observation that the bat has a walking gait, the senior author was informed by Sacha Siemel, an explorer of the Brazilian jungle, that while he was conducting a party close to the Bolivian frontier, a number of vampires attacked the horses. Mr. Siemel, with a flashlight, carefully noted the actions of the bats. Some he saw lapping blood from fresh wounds, while others, as yet undecided upon areas to bite, stalked back and forth over the animals' backs, walked among the matted leaves of the forest floor, or hopped from one spot to another.

Observations During 1934

For the tropical reconnoiter of this year, the senior author planned a trip along the entire chain of the West Indies, terminating at its southerly end in collecting work in Trinidad and British Guiana. The junior author left a month ahead, on July 19, bearing a letter which put him in contact in Trinidad with

Prof. F. W. Urich of the Imperial College of Tropical Agriculture. Professor Urich he found engaged in an investigation, operating on a government grant, of the transmission of paralytic rabies by vampire bats. The disease was seriously prevalent among cattle and thus far fatal, although vaccine is now being administered to immunize the herds. The disease was also fatal to about 35 humans over a period of years. They were dwellers in the back areas where vampires were commonest, and the bat is not known to attack humans in the cities and towns.

Professor Urich and his field assistant, J. P. L. Wehekind, extended much aid in getting together a collection of various specimens for the Zoological Park and providing transportation to different parts of the island. Several days after arrival in Trinidad the junior author, accompanied by William Bridges, captured seven vampire bats in the Diego Martin Cave.

The newly captured bats were taken to the Government stock farm and placed in a small framework building with sides of wire screen. In this building was another vampire that had been under the observation of Professor Urich for about 3 months. He had studied its feeding habits on goats and fowls. This bat was tame enough to come down and feed while observers stood quietly in the room. Notes made by Professor Urich during the studies by himself and his field assistant appeared in the monthly reports of the Board of Agriculture of Trinidad and Tobago. From these, Professor Urich granted permission to quote as follows:

May report (Observation on May 19, 1934.) When I got there at 9:40 p.m., found the bat feeding on the left foot of the cock, about 1 inch below the spur. The bat does not suck the blood, but laps it. Bat fed for 12 minutes from the time I arrived, the cock standing

absolutely still. Then the cock started to walk, the bat following along the ground, and fed again. The cock became restless and walked away. Then it went into a corner of the cage, on the ground. [Observation by Wehekind.]

June report. (Observation on June 27, 1934.) Bat started feeding at 8:30 p.m. and finished at 8:40 p.m., being so gorged that he could scarcely fly. Bat dropped straight on goat and started to feed. No hovering. [Observation by Wehekind.] In a later report.

As the *Desmodus* fed readily in captivity on fowls or goats, Mr. Wehekind was able to ascertain the method of feeding of these bats on fowls. It is quite different as stated in some records, the principal features of which are that the bat does not hover around its victims, does not suck blood, and does a fair amount of walking around on the victim to secure a suitable place for feeding. This is carried out by making a narrow groove in the place selected and lapping up the blood as it exudes from the wound. The bat always returns to an old wound on the same animal on its daily feeding. All these observations were verified by me (F. W. Urich) on several occasions.

The junior author of the present review adds the following notes from observations made in the screened house where the bats were quartered:

On Friday, August 3, 1934, at 6 p.m., Prof. F. W. Urich and myself went to the Government stock farm to see the condition of the captive vampire bats. One male vampire has been under Professor Urich's observation since May 18. It is known as "Tommy." When we caught seven additional vampires, Tommy was

placed in a cage by himself, as it was known that he was free from paralytic rabies. Professor Urich then attempted to feed Tommy with defibrinated blood. The bat was used to feeding upon goats and fowls that were introduced into the cage and evidently did not relish the diet of prepared blood in a small dish. It seems to have taken a small quantity, but we thought it best to release it with others after the necessary quarantine.

At the time we entered the bat cage we found that a goat had been placed inside for the other vampires to feed on. The goat had been freshly bitten, as I noted three open wounds, two on the left side of the neck and one on the right, from which blood was oozing.

The goat was calm, standing in one corner and no bats were feeding when we entered. Tommy was released from his quarantine quarters, flew and attached himself by the hind foot on the screening of the house, about a foot and a half from the sill. The goat was standing not far away from the vampire. The bat remained hanging for about 5 minutes, the thumbs bracing the body, the wings folded close to the arms. After a short interval, the bat showed signs of movement. The head nodded; the lips are drawn back, exposing the large canines and protruding incisor teeth. The bat's gaze finally rested upon the goat. I was watching approximately 4 feet away from the bat and the goat was nearer to me. Slowly the bat moved down the screen, a deliberate stalk. The fore and hind feet were lifted high from the wiring and the body was well above the mesh. The bat stalked down and I noticed that the movement of the forearm in the stride was exceptionally slow, the wings folded tightly. From 2 to 3 minutes were required to traverse the distance from the original position

to the sill. Upon arriving at the edge of the sill, the vampire hung from its hind feet and dangled over the edge into space. There, it remained for about 2 more minutes. The goat was still standing in the same position. Suddenly and silently the vampire launched itself into the air and lightly landed on the middle portion of the goat's back. There was still no movement on the part of the goat. I moved quietly forward until I was about 2 feet from the goat. Tommy stalked to the shoulder and neck regions of the animal. After a minute or so of searching, the bat buried its head close to the skin of the goat. There were a few up and down motions of the bat's head. The goat then took a few steps forward and turned its head to the right and left. The bat drew itself up but continued the motions. The goat walked around the room rather rapidly, the vampire hanging on and thus riding its host. The goat passed by me, then stopped, and noticed that blood was exuding from a small wound and the bat was lapping it with a rapid darting of the tongue. The goat started to walk again and passed under a sort of table, a board of which brushed heavily against the animal's back. The goat was, in fact, obliged to slightly lower itself to pass under. The vampire quickly scuttled down the shoulder of the goat to avoid being brushed off. When the goat cleared the table the bat as quickly returned to the wound and continued lapping. We then forced the goat to go back under the table several times, the bat dexterously avoiding being hit by dodging down the shoulder. The movement was very agile and reminded me somewhat of the behavior of a crab. The bat could move forward, backward, and sideways, but seemingly preferred head first.

I then reached out my hand and succeeded in touching the vampire, which attempted to dodge. It did not, however, make any movement to fly. The goat by now was exceptionally restless and ran back and forth around the room. It was a timid animal and it was of us that it was afraid. When we left, the bat was still riding the goat.

Later visits to the enclosure showed some of the other bats flying down from the ceiling, landing on "all fours" upon the floor, then hopping like toads from one spot to another, instead of assuming the walking gait. On one occasion a bat was seen to be so gorged and heavy from its sanguineous meal that it slid off the back of a goat to the floor. It was unable to launch itself in flight from the floor, hence climbed the wall, with head inverted, and when midway up launched itself in flight, returning to its customary hanging place on a ceiling beam.

When the senior author arrived in Trinidad, he spent considerable time observing the bats during the early evening, in the screened room. His notes on feeding actions would be nothing more than repetition of what has already been brought out. What he noted particularly was the general tolerance of the goat to bats which crawled over its back or even wandered up the neck to the head. For a time after alighting on a goat, the vampire was not inclined to bite, but rested on the dorsal area, a bit forward of the shoulder, or clung to the side, where it looked like a big spider. This latter position is shown among the plates accompanying this article. The wandering of the bat upon the strangely tolerant host, the occasional lifting of the bat's head, the leer that disclosed its keen teeth, and the observer's realization that all of this pointed to a sanguineous meal, produced a sinister and impressive effect.

When the wound had been made, the tongue of the bat seemed to move slower than when lapping blood from a dish, and was extended far enough to come well in contact with the tissue. Goats of the laboratory herd, which had been previously bitten while heavily haired, showed bare spots surrounding the area of former wounds. The wounds them-selves had healed as a slightly indicated ridge, from three-sixteenths to a quarter of an inch in length, but the area devoid of hair was as large as, or larger than, one's thumbnail. Apparently the hair had been shed in the area of the wound. Here may be a condition of "desensitization" in a vampire bite, with attending destruction of hair follicles. It has been suggested, though not with satisfactory evidence, that the saliva of the bat contains an anticoagulant, which might account for many bites bleeding for several hours. The term "desensitization," as here used, may be rather a loose one, but it signifies that something abnormal has happened to the tissue besides the opening of a mere wound by specialized and lancing incisor teeth. There can certainly be no injection of an anticoagulant, but there is a possibility of the application of some salivary secretion during the action of the bat's lapping tongue--a secretion retarding the formation of a clot about the wound. This matter will be considered in a treatment of physiological characteristics in following paragraphs relating to investigations now under way with four vampires, in the possession of the senior author.

Field observations in Trinidad indicated vampire bats to be fairly common, but not generally distributed. Near the base of the Aripo heights, particularly, frequent bites were reported. The bats attacked cattle, swine, and poultry. Sows were bitten upon the teats and the wounds in healing so shriveled these members that the animals were unable to nurse their young. Most fowls

were unable to survive the loss of blood and were found dead in the morning.

Around a dish of defibrinated blood, the feeding motions of the four vampires brought back from Trinidad duplicated the notes made upon the Panama specimen of the preceding year, though the latter represented a different subspecies. The animals so gorge themselves that their bodies become almost spherical. This gorging consumes from 20 to 25 minutes.

In some experiments with large fowls, weighing up to 8 pounds, the bats were observed to be extremely cautious in their approach, slowly stalking in a circle wide enough to keep out of reach of the bird's bill. An action of that kind might readily kill a light-bodied bat. After several circular maneuvers, an approach was made to the fowl's feet, the bat feeling its way forward inch by inch, and finally nibbling gently at the under surface of the toe. This appeared to serve the purpose of getting the fowl accustomed to its toe being touched. If the fowl made an abrupt move, the bat would dart backward, then slowly stalk forward to resume its attack. Whether any slight "shaving" of the tissue was taking place and a salivary secretion was being applied by the tongue it was impossible to determine, as the bats were too timid to bear extremely close inspection. After these preliminaries, however, the mouth was rather slowly opened as if to gage precisely the sweep of the incisor teeth, and then there was quick and positive bite. While it has been customary to allege the utter painlessness of vampire bites, in several instances where fowls were under observation, there was a decided reaction of motion on the birds' part, showing that the bite was sharply felt. If the fowl moved, the bat darted back, but immediately returned to the wound, now freely bleeding. From this point the bat continued its meal and the fowl paid no further attention to it.

Physiology

Desmodus is no larger than the larger insectivorous bats. A particularly good female example of *D. rotundus rotundus*, from Brazil, shows a length of body of 4 inches and a wing spread of 13 inches.

The incisor teeth are extremely sharp and have a curvature that forms a scoop-like mechanism. The incisors are well in advance of the canines. The lower incisors are widely separated, forming a partial channel for the darting motion of the tongue in taking up blood from a wound. Examination of bites shows a crater-like wound. The sharp upper canines, being set far behind the incisors, appear to play little part in most wounds.

Experiences of reliable observers point to a remarkable painlessness of the average vampire bite. There are statements that victims knew nothing of the attack, and would have remained ignorant of such a happening had they not found blood stains the following morning. An expedition from the University of Michigan in Santa Marta, Columbia, may be cited (Ruthven, 1922):

We did sleep, but so soundly that it was not until morning that we discovered that we had been raided during the night by vampire bats, and the whole party was covered with blood stains from the many bites of these bats. It may seem unreasonable to the uninitiated that we could have been thus bitten and not be disturbed in our sleep, but the fact is that there is no pain produced at the time of the bite, nor indeed for some hours afterward.

In the previous paragraph it has been noted that a Fowl, introduced into a cage with vampires, flinched upon being bitten, this observation being made by the senior author. Examining

some of the recent studies of Dunn, it appears that the younger bats are not so expert in effecting their bites and that experimenters testing the bites of various specimens upon the human forearm occasionally found bats that dealt decidedly painful bites.

There is controversy as to whether the bat carries an anticoagulant in its saliva, introducing it into the freshly-made wound to keep it bleeding, or whether a specialized type of bite induces prolonged bleeding. Bier (1932), of the Biological Society of Sao Paulo, Brazil, experimented with extracts of the salivary glands of *Desmodus* and also with a species of *Phyllostomus* (*P. hastatus*). His published results indicate that *Desmodus* possessed anticoagulant properties in its saliva, while the nonhematophagous bat's saliva was completely inactive. In October 1934 Dr. Barry King, of Columbia University, began experiments with the four vampire bats now in the care of the senior author. This work points to an anticoagulant in the salivary secretion of *Desmodus*, but time and checking will be required to define its activity.

Although mosquitoes, blood-sucking flies, ticks, and lice have long been known to harbor disease organisms in their saliva, the vampire bat only recently came under suspicion. The work of Clark and Dunn at the Gorgas Memorial Laboratory has confirmed the guilt of the bat. These investigators demonstrated that *Desmodus rotundus murinus* is a vector of the equine disease murrina, prevalent in Panama and produced by *Trypanosoma hippicum* Darling. It is interesting to note that the disease also proved to be fatal to all of the bats carrying the trypanosome, although they live long enough after becoming infected to produce grave damage.

While there have been statements that vampires appeared to be unable to endure a fast of not much more than 36 hours,

Ulrich states that vampires can fast as long as 3 days. The senior author fasted four specimens for 38 hours, seemingly without harm.

As early as 1865 Huxley made a detailed study of the stomach of *Desmodus* and found that its extremely intestine-form shape was apparently specialized for rapid assimilation. This, together with the specialized dentition and peculiar type of quadrupedal gait, make the vampire especially adapted to its sanguinary mode of living.

Tradition

The term "vampire" originated long before civilized man's knowledge of a so-called blood-sucking bat. In later years the discovery of a sanguineous bat appears to have inspired elaboration of the tradition. This history has been traced by the junior author through approximately 200 titles. Surmise, theories, and observations of various naturalists in building up the history of the vampire bat have also been searched, as well as scientific nomenclature.

The term "vampire" is apparently of Slavonic origin and was first applied in eastern Europe to alleged blood-sucking, supernatural beings and persons abnormally endowed with hematosia. The preternatural vampire was supposed to be the soul of a dead person which left the interred body at night, in one of many forms, to suck the blood of sleeping persons and sometimes animals. Of the numerous shapes thought to be assumed by the vampire, it is of interest to note that in early history the bat form was not mentioned. It later found its way into the legends, as brought out in Bram Stoker's *Dracula*. The preferred form seems to have been the werewolf, dog, cat, horse,

birds of various kinds, snakes, and even inanimate things such as straw and white flame.

Superstition about blood-sucking forms has been widespread and of dateless origin. It was known in many ancient cultures of the Old World. The tendency of blood-sucking creatures to produce legends is to be noted among the Mayans even before the arrival of Cortez in the early sixteenth century brought contact with Old World superstitions. In this case of New World exaggeration, there was a basis for it--the actual presence of sanguineous bats. Here was reverence of a blood-sucking bat god, undoubtedly founded in the existence of a sanguineous bat common in most of the Mayan areas of habitation. Then again, the re-turn of Cortez's followers to Europe with tales of blood-sucking bats, founded on acquired knowledge of an actual blood-drinking creature, appears to have strengthened the superstitions of Europe. From chronological examination of the old literature, it seems that it was not long after the return of the Spaniards that allegations appeared about blood-sucking habits of the bats of Europe, where no sanguivorous bats have ever occurred.

After the return of the early explorers from the New World tropics, a "vampire" epidemic broke out in Europe about 1730 (*Encyclopaedia Britannica*, 1910), especially in the Slavonic countries. All sorts of works, scientific and philosophical, related incidents and cases of those unfortunate people who became afflicted with vampirism and sucked the blood of men and animals. Up to this time, although bats were associated with supernatural happenings, they were not associated with vampirism. Slowly the tradition of vampirism added the bat form to its list and later fiction, founded on vampirism, included allusion to bat wings, bat-like movements and the actual bat form as portrayed in the really classic *Dracula*.

Early naturalists visiting Central and South America arrived there with definite knowledge of a bat of some sort that fed upon blood. The exact bat was unknown. This led to various inferences. The ugliest and largest bats were thought to be the vampire. Actual observations of these early travelers, thrilled by the strange New World Tropics, appear to be in the minority as compared to the acceptance of tales they heard, or their deductions from dead specimens. Hence, we find in the old records weird descriptions of vampires hovering over their sleeping victims, fanning them with their wings to induce profound sleep, inserting long tongues in the vein and sucking the man or beast dry.

Taxonomy

The actual vampire was accorded a place in the formal, binomial lists before it was individually known to be a sanguineous bat. Prince Maximilian Wied (1826) separated the vampire from the genus *Phyllostoma* of E. Geoffroy and placed it in a separate genus, *Desmodus*, with the specific name of *rufus* in 1826. This application of a new specific name in the removal of the vampire from *Phyllostoma* failed to hold, as Geoffroy had already established the species as *P. rotundum* in 1810. The generic separation, however, was clearly indicated by the specialized dentition, although *Desmodus* still retained a place in the family of spear-nosed bats, Phyllostomidae. Waterhouse (1839) referred to the vampire as *Desmodus d'orbignyi*. Wagner (Schreber, 1840) proposed the specific name of *murinus*. To bring the taxonomy to date we quote from Osgood (1912):

In selecting specimens of *Desmodus* for comparison, I find a noticeable difference in size between examples of typical *D. rotundus* from Paraguay and specimens from

Mexico and Central America. In typical *rotundus*, the forearm measures 60-64 mm, while in Mexican and Guatemalan specimens the maximum is 55. A corresponding difference is shown by the skulls. It would seem advisable, therefore, to recognize a northern subspecies, using Wagner's name *murinus* (suppl. Schreb. Säugth., vol. 1, p. 377, 1840), which would stand as *Desmodus rotundus murinus* Wagner.

It now appears that the only known sanguineous bats of the world occur in the American Tropics, forming the family Desmodontidae. This is composed of three genera, each with a single species, as follows: *Desmodus rotundus rotundus* Geoffroy; *D. rotundus murinus* Wagner; *Diphylla centralis* Thomas, and *Diaemus youngi* (Jentink).

The habits of *Diaemus youngi*, appearing to be a rare species, have not as yet been authentically noted. The dentition, however, points to it being of similar habits to the two former sanguineous species.